

# DOMINICANA

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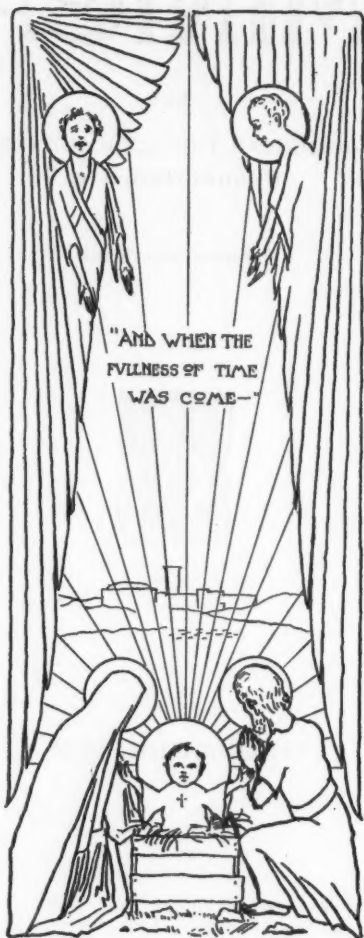
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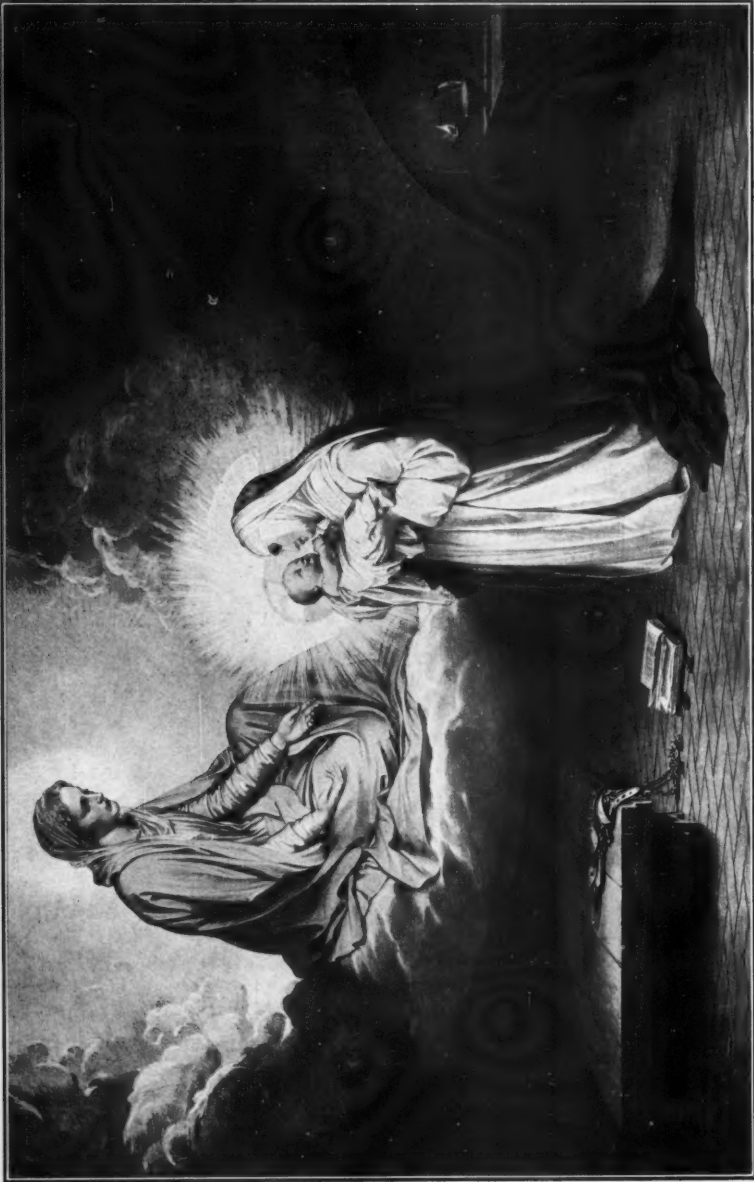
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J. M. J. D.



ST. CATHERINE AND THE CHILD JESUS (Franchi—Siena)

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# DOMINICANA

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Vol XIII

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## THE EXPECTED OF NATIONS

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BRO. CLEMENT KEARNEY, O. P.



OR almost two thousand years the Church has invested Jesus Christ with the title "The Desired of Nations." The Old Testament is replete with prophecies concerning the person and work of the Redeemer Who was to redeem Israel from all his iniquity. No one can reasonably doubt that the Hebrew race awaited the advent of the "Great King."

But this particular expectation, however vivid and minutely detailed cannot be assigned as the cause of a general expectation of nations which the title indicates and the Church proclaims as if she were assured there could be no possible objection to that statement. Holy Scripture shows us that the Hebrews were an exclusive race, by divine command forbidden intercourse with the pagan nations that surrounded them. It is highly improbable that the fundamental tenets of a race chosen of God, filled with racial pride and naturally despising and holding themselves aloof from intruders, could permeate the religious beliefs of all peoples. It is then our purpose to investigate this expectation of the Gentiles, to discuss its nature and universality, to probe its origin.

"On perusing the records of antiquity we are met by two most striking features pervading all the productions of literature. On the one hand, a universal wail ascends up to heaven deploring the wickedness and the misery of the human race; on the other, a universal strain of expectation vibrates in the human heart, looking forward to a better future and to a coming redeemer."<sup>1</sup> This statement resolves into two facts: first, the common belief that there once was a "golden age," an age of innocence and

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<sup>1</sup> A. J. Maas, S. J., *Christ in Type and Prophecy* (New York, 1893), I, 57.

happiness when "men lived like gods; their minds were without care, their bodies exempt from toil, and their days spent in one continued round of banqueting and pleasure"<sup>2</sup>; second, this period of misery and suffering—the iron age—was to be followed by a return to the "golden age" through the person of a redeemer who was to raise mankind from its fallen state.

Obviously this paper cannot hope to embrace within its scope every instance found in history that illustrates these facts, so we must confine our activity to examples taken from the most prominent among the nations of the earth.

Attesting the fact of the general misery of the human race consequent to sin, "the ancient Egyptians and Indians looked upon life as a time of penance and reparation. According to them, the soul is a fallen spirit condemned to a union with a material body in punishment for its previous misdeeds."<sup>3</sup>

The Persians and the Mexicans had much the same belief. Zoroaster claimed the present world to be under the dominion of an evil spirit. The Mexicans announced to their new-born infants the sadness and hardship of the life they were beginning. The American Indian legend of Hiawatha is based on the tradition of Algonquin and other Indians tribes. "Again, the ceremonies of baptism, circumcision and the other rites of purification following among so many nations the birth of the child, are as many signs of the general belief in man's innate depravity."<sup>4</sup>

To this dominant idea of human guilt can be traced the universal custom of expiatory sacrifice, especially human sacrifice. The Mexicans and Indians believed that human sacrifices would cease at the end of the present era—the iron age. The Mexicans believed that the goddess Centeotl (like the Greek goddess of justice, who had disappeared on account of human sin, but was to return at the end) would finally gain the victory and abolish human sacrifices. In the same manner, the Indian Kali (the fallen Eve) has caused death and human sacrifice alike. But she rules only over the present age and the good Durga-Bhawani will return and gain the victory. "There have been various theories to explain the meaning of sacrifice. Thus Tylor saw in sacrifice an attempt to secure the favor of the gods.

<sup>2</sup> A. J. Maas, *op. cit.*, I, 57.

<sup>3</sup> A. J. Maas, *op. cit.*, I, 57.

<sup>4</sup> A. J. Maas, *op. cit.*, I, 57.

W. Robertson Smith perceived a meaning that the worshipper was sharing a meal with his god. Dr. J. G. Frazer has thought that he can find in sacrifice an attempt to save the god of the worshippers from the inroads of old age. L. Marillier thinks that sacrifice is a magical rite to bend the will of the god to the will of the worshipper. Dr. Westermarck regards the offering of a victim as an attempt to save the life of the worshipper.

Doubtless it can be found that all these ideas of sacrifice have at different times and places found some expression, but under them all we see the psychological origin of sacrifice in the sense of human guilt and the desire to express human contribution."<sup>8</sup>

Turning to the Greeks, we find that the testimony of Greek literature is especially important in the question of an early belief in man's fall. Hesiod speaks of the iron age "consuming man in labor and sorrow"; Homer considers man the most miserable of all that live and move on the face of the earth (*Iliad*, xxiv, 446). The opinion of the later scientific Greeks agrees perfectly with that of the earliest writers of fable. Socrates opines that we must cling to the best of human beliefs as to a board on the ocean, till we shall be favored with the safety of a divine boat. Plato and his disciples bear witness to man's pitiful condition.

Man's cry for help and pity grows louder the more civilized the human race becomes. When the wisdom and the civilization of the universe had been concentrated in Rome, then it was that Rome groaned most piteously. Cicero (*de rep.*, 3) says that nature is not man's mother, but his step-mother, producing him as she does weak and naked of body, timorous and cowardly in spirit, prone to passions and endowed with only a spark of soul and understanding. While Seneca (*de ira*, iii., 26) considers it useless to cover up with smooth words the universal malady. We are all bad. What one blames in another he finds hidden in his own breast. Wickedly we live among the wicked.

Coupled with the admission of general depravity and wretchedness we find the general hope of redemption. The expectations of a future redeemer is not less universally expressed in the classical literature of antiquity than is the persuasion of the fall. Among the Persians we note the belief in three redeemers, each of whom was to have a share in redemption; the

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<sup>8</sup> S. Burrows, *The Open Door* (New York, 1926), p. 198.

last, being the greatest, was to perfect it. Furthermore each of these redeemers was to be born of a pure virgin.

Even in India, whose religions were the pantheism of Brahmanism and the atheistic agnosticism of Buddhism, there was recognized the necessity of redemption, although in such a manner that man was made his own redeemer.

With regard to the Chinese, even Confucius, who was merely a utilitarian of the worst class, even this Epicurean materialist, in no sense a founder of religion, announced that the truly 'Holy One' should appear in the West. "I have heard," he says, "that the true saint will arise in the far West; he will end all confusion, without governing, he will excite unconditional faith without speaking, he will produce an ocean of meritorious works without changing the appearance of things. No one knows his name, but I have heard that he alone should be the true saint."<sup>6</sup>

Among the Greeks, too, we find Messianic expectation based upon Messianic prophecies. Latona, after her fall, is persecuted by the dragon Pytho because she has received the promise that her seed shall conquer and slay the serpent. The fable shows us Apollo slaying the serpent, but Greek hope was not satisfied with a past fulfillment of the prophecy. According to them, Apollo will return at the end of the iron age and restore the golden age. Besides Apollo, many other Messianic characters are known in Greek literature, such as Jason, Perseus and Hercules. All are born of a mortal mother, but conceived of a god; in the case of all there is the characteristic persecution on the part of the bad principle; all are noted for their victory over the serpent or the dragon, and nearly all bruise the monster's head.

Thor is the Germanic representation of the Messiah. He is one of the two sons of the first parents, Odin and Frigga. He it is who gives battle to the serpent, but according to the later fables, will not conquer the serpent fully till about the twilight of the gods, i.e., the end of the present era.

The Mexicans believed that their beneficent god Quetzalcoatl, who had been obliged to leave the country after the golden age had flourished under his rule, would return and restore the former state of happiness. The Mexicans mistook the Spaniards for the messengers of Quetzalcoatl. "We well know," said Montezuma, "that the great king under whose obedience you

<sup>6</sup> A. J. Maas, *op. cit.*, I, 60.



stand is a descendant of our own Quetzalcoatl. . . . This great Quetzalcoatl has left us several prophecies which we look upon as infallible truth. From these as well as from the records which for many centuries have been kept in our history, we know that he has left this land and has sought new lands in the East, leaving the promise that in time to come a nation descending from him should return and change our laws and our system of government.”

We have not as yet mentioned the general expectation of a Saviour existing about the time of Christ's birth. This expectation finds expression chiefly in two sources: the Etruscan books of fate and the Sibylline predictions. A few months before the birth of Augustus there happened a portent in Rome which signified, according to the Etruscan interpreters, that nature was about to give forth a future king of Rome. The frightened republican senate gave orders that no child born that year should live, and it was only by the endeavours of those whose wives were then pregnant that the decree was not entered upon the archives and did not gain the force of law. Later Augustus assumed the character of a prince of peace. On coins he called himself the saviour of the world.

Nor is it only the Etruscan seers that predicted the Messias; the Sibylline books are even more pronounced in this regard. Alzog states that “amid the prevailing and universal confusion men sought comfort and hope from the oracles which were preserved in the Sibylline Books, and which announced that the human race would one day rise to a higher and holier state, and again return to the early age of happy innocence.”<sup>8</sup> Virgil's fourth Eclogue, based on Sibylline predictions, was considered as a Messianic prophecy even by the Fathers of the Church. The veneration paid to the Sibylline oracles by the Middle Ages, exemplified in Dante and the *Dies Irae*, is of course today held up by modern scholars as an instance of medieval credulity and superstition. Textual criticism of the Sibylline prophecies, as we know them, has proved undoubtedly that the Messianic passages are spurious, that they are Jewish and Christian interpolations, some of them made as early as the second century B. C., some as late as the sixth century A. D. The true original prophecies were destroyed by the burning of the capitol in 83

<sup>7</sup> A. J. Maas, *op. cit.*, I, 64.

<sup>8</sup> J. Alzog, *Manual of Universal Church History* (Cincinnati, 1874), I, 98.

B. C. There existed, however, many copies which were again carefully collected about 77 B. C., so that Vergil may well refer to the original text. Present-day scholars seem to have overlooked one point in their easy assumption that the Jewish and Christian accretions render the Sibylline prophecies invalid Messianic predictions. They admit that the Hellenistic Jews of Alexandria had begun to propagate Hebrew belief by means of psuedo-Sibylline prophecies fully a century before the original prophecies were destroyed. Now it seems quite improbable that the most enlightened men of pagan antiquity could have been misled, unless the original prophecies contained at least some prediction that permitted subtle interpolation. Cicero himself was alive when the originals were destroyed; Vergil was practically his contemporary. Cicero takes no exception to the Messianic predictions; he notices nothing amiss. His own prophetic utterance (*de rep.* iii, 6) is perhaps the most remarkable instance of this period: "There shall no longer be one law at Rome and another at Athens, but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce and promulgate this law shall be the one common Lord and Supreme Ruler of all, and whosoever will refuse obedience to Him shall be filled with confusion, as this very act will be a virtual denial of his human nature; and, should he escape present punishment, he shall have to endure heavy chastisement hereafter."<sup>9</sup>

The examination of ancient traditions shows us that "with the exception of the negro tribes, concerning whose traditions we know very little, all the pagan nations of both the old and the new world have their own special Messianic prophecies, which are all said to date from the very beginning of man's existence on earth."<sup>10</sup> With regard to the negro tribes, the later researches of Le Roy and Frazer have brought to light much of the negro tradition. This tradition is very clear in regard to a primitive fall from grace but very obscure with reference to a redeemer. However, if we keep in mind the almost incredibly low degree of civilization of the negro race and the supposition that its backwardness can be traced to the curse pronounced by Noe upon Chanaan the father of that race (*Genesis ix*; 25), we can easily understand that a fading tradition would more ten-

<sup>9</sup> J. Alzog, *op. cit.*, I, 99.

<sup>10</sup> A. J. Maas, *op. cit.*, I, 73.

aciously grasp the idea of a disgraceful fall while weakened imaginations distorted and corrupted the idea of redemption almost beyond the point of recognition.

Many theories have been advanced with regard to the origin of these prophecies; some ascribe the agreement of the various national Messianic hopes to chance; but surely that is a most unscientific way of explaining an established historical fact. As we have noted, these prophecies are said to date from the very beginning of man's existence on earth. An appeal to the intercourse between the Jews and the various races as the source of Messianic predictions is unsatisfactory since, although it may account for accidental perfections in the expectations of a few nations, we know that the outstanding character of Jewish national life was that of exclusiveness. It seems to us that on the only true supposition that all men descend from Adam, the pagan Messianic ideas must be the remnants of a primeval revelation. Only in the inspired word can we find a reason that sufficiently and conclusively explains the most remarkable tradition of universal antiquity.

That reason is contained in the third chapter of Genesis: "I will put enmities between thee and the woman, and thy seed and her seed, and she shall crush thy head." "Around that promise clustered all the revealed truth given to Adam and the patriarchs, which comes down to us in the traditions of the early nations. It was the one bright star in the total gloom which lighted up the ancient nations in every land into which the children of Adam wandered. All nations expected His coming."<sup>11</sup>

This advent of a Saviour permeated all thought, all pagan worship. True it is that the course of centuries corrupted and mutilated the once clear and perfect revelation and the worship consequent upon that revelation, yet just a few centuries previous to Christ's advent, a pagan philosopher could advise an upright man in words almost prophetic: "I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life, not without risk, as I admit, unless he can find some *Word of God* which will more surely and safely carry him."<sup>12</sup> When St. John wrote his Gospel the Gospel of Jesus Christ, the Saviour and Redeemer of all mankind, he worded the 14th verse of the first chapter "And

<sup>11</sup> J. L. Meagher, *The Religions of the World* (New York, 1896), p. 26.

<sup>12</sup> Plato, *Phaedo*, 85 (Jowett's Translation).

the Word was made flesh and dwelt among us, (and we saw His glory, the glory as it were of the only begotten of the Father), full of grace and truth."

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STELLA VERITATIS

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BRO. ANSELM TOWNSEND, O. P.

The Christmas Star  
 Shed its beam afar  
 And guided the Wise Men on,  
 Till the Lord of all  
 Was found in a stall  
 And they worshipped the Virgin's Son.

But again it shone  
 On Joanna's son,  
 When he came to the laver of grace,  
 And its light was seen  
 As its glorious sheen  
 Illumined our Father's face.

## THE COAT OF ARMS OF THE ORDER OF PREACHERS

BRO. CHARLES M. DALEY, O. P.

### I



THE Dominican shield is a hall mark of Truth. It is a mark of distinction, hundreds of years old, designed to keep before the eyes of the world that here is the "Order of Truth," here the "champions of the Faith." It is found strikingly embossed on the books of the Order, displayed on its stationary and printed on its literature. Done in its heraldic colors of black and silver, the Dominican coat of arms holds prominent place among the decorations in the Friars' chapels and churches. With *Veritas* as its motto, it is found carved in stone on Dominican convents, enhancing their medieval spirit and architectural beauty. As a modern trade-mark denotes a certain material or commercial standard, so the Dominican emblem indicates a certain spiritual ideal in spreading the Gospel of Christ by preaching and teaching. *Laudare, benedicere, praedicare.*

The constant appearance of the shield in one form or another on the buildings and appointments of the Order has led many people to inquire about its meaning and its history. It is our purpose to attempt an explanation that will be enlightening and interesting. If reasonable theories are sometimes advanced where historical evidence is not available, the reader will understand that the historians of the past have curiously neglected this subject. The only thing left for us to do is to gather together a number of isolated and scattered data and build up a fairly satisfactory solution of the development of the Dominican shield until future discoveries bring us nearer the real historical truth.

Before discussing the evolution of our shield, a brief sketch on the origin and development of heraldry in general will give the reader a background and help initiate him in the symbolic mysteries of what has been variously called a "noble science" and "the shorthand of history." A little knowledge of heraldry, even in this democratic age, may be very useful at times, for we are not unaccustomed to coats of arms. The ecclesiastical arms of the Holy Father,

the Papal Legate, Cardinals and Bishops were very much in evidence during the Eucharistic Congress held in Chicago. Every bishop in the United States has his heraldic shield with his personal arms and the arms of his diocese. Many of the States, Maryland for instance, display true armorial charges on their great seals. "For the pursuit of national or family history, and for the due appreciation of the meaning of countless devices in medieval illuminations, stained-glass, on monuments and seals, and so forth, it is altogether indispensable. The writings of Chaucer, Spenser, Shakespeare, Sir Walter Scott, again, are full of heraldic allusions that are entirely lost on readers who have not at least some little knowledge of our subject, while the artist, in depicting scenes of medieval life, can by no means ignore a feature so characteristic of the period."<sup>1</sup>

Strictly speaking, there is a difference between heraldry and armory,<sup>2</sup> but modern writers use them promiscuously, preferring "heraldry." It has been defined as "the art of arranging and explaining in proper terms all that appertains or relates to the bearing of arms, crests, badges and other hereditary marks of honor."<sup>3</sup> In other words, it is a symbolic language, with its own system of significant marks, colors and emblems, classification and nomenclature, used to identify persons of rank and distinction.

The germ of heraldry, that is, its underlying principles of identification, goes back to primitive man; its colorful and symbolical properties are from the Middle Ages. Long before the dawn of history, man felt the need of marking his possessions in such a way that he could easily recognize them from his neighbor's. Primeval man was simple; his system of marks must have been very simple. "In those days," as G. K. Chesterton<sup>4</sup> characteristically remarks, "few could read or write; they signed their names with a pictorial symbol, a cross—and a cross is a great improvement on most men's names." Writers on the subject often refer to the resemblance between medi-

<sup>1</sup>F. Edward Hulme, *The History, Principles and Practice of Heraldry* (New York, 1892), p. 2.

<sup>2</sup>"Armory is that science of which the rules and the laws govern the use, display, meaning and knowledge of the pictured signs and emblems appertaining to shield, helmet or banner. Heraldry has a wider meaning, for it comprises everything within the duties of a herald; and whilst Armory undoubtedly is Heraldry, the regulation of ceremonials and matters of pedigree . . . most decidedly are not Armory. Armory relates only to the emblems and devices; . . . 'arms' . . . to the device upon the shield only." A. C. Fox-Davies, *A Complete Guide to Heraldry* (London, 1909).

<sup>3</sup>Burke, *General Armory* (London, 1878), p. v.

<sup>4</sup>*The Defendant* (London, 1907), in chap. "A Defence of Heraldry."

eval heraldic emblems and the standards used by the ancient peoples. We know from archaeology that the Greeks had mythical creatures on their shields; the Romans rallied around the eagle and later around the Labarum, or Standard of the Cross; the Viking had a raven and the Norman a lion. Plutarch is recorded as saying that the old Teutons had, as tribal ensigns, brightly painted shields with figures of wild beasts and other distinctive marks. These various insignia of the ancients are deeply rooted in human nature's love for the symbolic and ostentatious, but they cannot be considered heraldic in the accepted sense of the word, although it is granted that they are involved in the origin of heraldry as a pictorial language.

As to the origin of heraldry, we can do no better than to quote the late James R. Planche,<sup>5</sup> an officer in the English College of Heralds whose critical research did much to dissipate the clouds of fiction and fable that obscured heraldry for many centuries: "Notwithstanding all the ink that has been shed, and all the learning that has been displayed in the controversy, the origin of heraldry is still but conjectural, its first resolution into a science without an authenticated date. It has been attributed with the almost general consent of every rational writer on the subject, to the necessity for distinguishing the principal leaders during the crusades, and the conjecture is natural enough, when we consider the confusion likely to have occurred through the junction of so many powers on the plains of Palestine." Taking the Third Crusade (1189-1191) as a pivotal point, all authorities agree that it was not until after this crusade that definite rules and regulations gradually came into use, although armorial bearings were not uncommon during the hundred years previous. By 1216 heraldry was a well regulated science in France, Germany and England. France and Germany were the pioneers in this systematization and their influence is still manifest in the present technical terms and expressions of heraldry. It was at this time too that heraldic devices were skillfully embroidered on the velvet or silk surcoat worn over the armor, from which custom we have the expression "coat of arms."

During the thirteenth and the first half of the fourteenth century heraldry spread with amazing rapidity to nearly every European country, reaching the peak of its glory about 1377. "In the palmy days of heraldry it entered into every possible occasion of use, and

<sup>5</sup> *The Pursuivant of Arms* (London, 1873), p. 29.

was found not merely on the garments of the knight and his lady, but on all the articles of daily service, in the rich stained glass of the castle and cathedral, on the stone and wood carving, the metal vanes, the flooring tiles, mural painting, and wherever it was possible to introduce it."<sup>6</sup> It was an age of symbolism and an age of chivalry; but with the decline of chivalry, the concrete was substituted for the abstract, the real for the unreal, and naturally heraldry suffered abuses and disregard for its laws, which led someone to call it the "science of fools." In the seventeenth and eighteenth centuries heraldry reached its lowest ebb, and it is during this latter period that we have the "abominable atrocities" known as "landscape shields."

Now, going back to the origin of medieval heraldry about the time of the Third Crusade, we find that whatever the natural instinct for symbolism and personal adornment had to do with it, its chief motive was sponsored by the fact that plain, simple emblems were convenient and practical means of identifying leaders in the dust and heat of battle. Personal emblems at first, then later became conventional and heraldic. The lion first appears as an heraldic bearing (lion rampant) on the seal (1164) of Philip I, Count of Flanders; later (1195), three lions passant guardant (walking forward facing out) appear on the seal of Richard I, of England. The fleur-de-lis appears as a personal mark on the seal (996) of King Robert, son of Hugh Capet, but later (1180) it is used as an heraldic device on the counterseal of Philip II.<sup>7</sup>

These simple distinctive marks admirably answered their primary purpose of identification—*arma sunt distinguendi causa*—for the warriors of the Middle Ages, clad from head to foot in steel armor, were all but unrecognizable, and when the closed visor was introduced about 1180 the disguise was complete. The early knights, in choosing their devices, had a special fondness for emblems directly or indirectly connected with pilgrimages and crusades, such as the scallop shell of St. James, various forms of crosses and the water-bouget. They did not hesitate, however, to assume other objects that conformed to the growing popular custom. The cross, being the mark of the Christian, predominated in a great variety of forms. "Crosses . . . were assumed as a badge, enabling those who were strangers alike in person and in speech to recognize in each

<sup>6</sup> Hulme, *op. cit.*, p. 20.

<sup>7</sup> cf. Planche, *op. cit.*, p. 27; G. W. Eve, *Decorative Heraldry* (London, 1908), p. 90.



other the votaries of one faith, pledged to unite their powers and energies in one common cause."<sup>8</sup>

Among the organizations of knights who used distinctive insignia, the knights of the military religious orders deserve special mention. They used emblems to distinguish them in their noble purpose of defending the holy places and taking care of the sick and infirm. Moreover, being religious with vows, they were prototypes of their later and more peaceful brethren, the Carmelites, Dominicans and Trinitarians who also used insignia to distinguish their laudable works. First among these military orders were the early Knights Templar (1118) who adopted the Benedictine rule and the Cistercian white habit, adding a red cross to the habit in 1128. The Knights of Aviz (1128), a branch of the Templars in Portugal, chose the Benedictine rule in 1162 and also took the white mantle of the Cistercians, changing the red cross for a green fleur-de-lis cross—a cross with a fleur-de-lis at each end, called the "cross fleury or flory." The Order of Calatrava (1157), another off-shot of the Templars in Spain had their rule approved by Gregory VIII in 1187, and they too used the white Cistercian mantle, but with a scarlet cross flory. The coats of arms of these military religious in the thirteenth century conformed to the habit of their Order, a red, green or scarlet cross on a white background or field. The Knights of the Order of St. John of Jerusalem (Hospitallers, Knights of Rhodes, Knights of Malta), strictly religious infirmarians in the beginning but later also military, had as their distinctive garb a black mantle with a white eight-pointed (Maltese) cross. When these knights went to battle they wore over their armor a red mantle with a white cross. It was after the latter habit that they later designed a coat of arms—a plain white cross on a red field.<sup>9</sup> It will be well to keep in mind this custom of the military religious orders when we come to treat of the arms of the Dominican Order.

Early in the thirteenth century the various devices arbitrarily assumed or granted in token of chivalrous deeds performed in the Holy Land or elsewhere, were gradually converted from personal emblems into more permanent and hereditary insignia. This hereditary principle was destined to play no little part in the development of heraldry. No doubt it was due to some degree of pride in their lineage or a desire to perpetuate the chivalry of their ancestors that

<sup>8</sup>E. J. Millington, *Heraldry in History, Poetry and Romance* (London, 1858), p. 191.

<sup>9</sup>cf. Carlo Santa Maria, D. D., *Rivista Araldica* (Rome, 1915), p. 295 ff.

brought about this transmission of arms. But Planche<sup>10</sup> and other recent writers insist that in assuming coats of arms, "the object of the assumers was, not, as it has been so generally asserted and believed, to record any achievement or to symbolize any virtue or qualification, but simply to distinguish their persons and properties; to display their pretensions to certain honors and estates; attest their alliances or acknowledge their feudal tenures." Exceptions of course, to this broad statement occur; Hulme<sup>11</sup> mentions the arms of the Douglas family as an example. The original Douglas shield (about 1198) was plain except for three stars in the upper part or chief. When Robert Bruce, King of Scotland was dying, and could not go to the Holy Land in fulfillment of a vow, he requested Sir James Douglas to take his heart and perform the vow. In commemoration of this commission, his descendants added a heart to the Douglas shield in 1355, and when the Scottish king ascended the throne of the United Kingdom in 1603, the heart was crowned. Another example sometimes given is the shield of Tetlow (1760) "which included, besides thirteen other charges, a book charged with a silver penny, upon which was written the Lord's Prayer, to commemorate the fact that one of the family had accomplished that feat with a quill pen."<sup>12</sup> It should be noted here that as heraldry developed on an hereditary basis, coats of arms became more complicated and harder to read. Confusion was avoided to some extent by inventing certain marks of "cadency" to show seniority and degrees of kinship; certain "differences" were used to show matrimonial and feudal alliance. But the simplicity and clearness of the early shields were practically disregarded during the eighteenth century and the Tetlow arms is a patent example.

The Douglas and Tetlow coats belong to a class of arms that allude to the deeds, personal peculiarities, name, estate or occupation of the first bearer. Such arms are called in English heraldry "canting arms," in French *armes parlantes*— arms that tell their tale, *non verbis sed rebus*. "There are certain real advantages in pictorial symbols," Chesterton<sup>13</sup> has well said, "and one of them is that everything that is pictorial suggests, without naming or defining. There is a road from the eye to the heart that does not go through the intellect. Men do not quarrel about the meaning of sunsets; they never dispute that the hawthorn says the best and wittiest thing about the

<sup>10</sup> *op. cit.*, p. 282.

<sup>11</sup> *op. cit.*, pp. 12, 40, 167.

<sup>12</sup> F. J. Grant, *The Manual of Heraldry* (Edinburgh, 1924), p. 4.

<sup>13</sup> *op. cit. ibid.*

spring." The *rebus* was very common on coats of arms in the early days, for the owners took pains to choose something that very closely resembled their names or professions either by sound or form. Father Marc Gilbert de Varrenes<sup>14</sup> has noted "that our ancestors, less curious and more simple than we are at present, usually took care in the composition of their arms, that there should be a correspondence between their names and the figures with which they emblazoned their shields: which they did, namely to this end, that all sorts of persons, intelligent or ignorant, citizens or countrymen, should recognize easily and without further inquiry, to whom the lands or the houses belonged wherever they found them as soon as they had cast their eyes upon the escutcheons." Planche declares that it is scarcely possible to find an ancient coat that was not originally canting or allusive.

These allusive or canting arms conveniently fall into two classes: those that refer to the history of the first bearer, and those that play upon his name. As an example of the first class we have the Dominican shield which refers, as we shall show later, to the part played by the Order of Preachers in defense of the doctrines of the Church. Amusing examples of the second class abound—a whale on the arms of Whalley Abbey, Yorkshire, England, and on the arms of the family of Whaley; standing dishes for Standish; a capital A on a bell for Abell; snail shells for Shelly; a cock perched on an awl for Alcock. A modern example, common to all of us, is the papal coat of arms of Benedict XV. on which a church occupies the center of the lower shield referring to his name, *della Chiesa* (of the Church).<sup>15</sup> The ecclesiastical arms of many bishops in the United States belong to this class. It is practically impossible at this time to discover the original allusions of a *rebus* and other charges on coats of arms, either because their key-word has become obsolete due to the changes in language, or, as is more likely, the older writers and heralds invented or distorted the original meaning into the most fantastic legends in order to oblige their clients who had to have a symbolical answer for everything.

Besides the canting or allusive arms, heralds generally enumerate about ten other classes according to their nature or origin, but we shall mention here only those concerned in our study. Arms of Community are those used by corporate bodies such as cities, universities, societies, religious orders or houses and episcopal sees. Hence

<sup>14</sup> *Le Roy d'Armes* (Paris, 1540), p. 469. Planche's trans. *op. cit.*, p. 92.

<sup>15</sup> For a complete description cf. Pierre de Chaignon la Rose, "The Arms of Benedict XV," *Ecclesiastical Review*, LIII (1915) No. 2, 129 ff.

a bishop is entitled to heraldic arms (if he be not a noble by birth), because he is "corporation sole," and not chiefly because of the nobility of his office. We may note in passing that a bishop carries his personal arms on the left or sinister part of the shield, while the arms of his diocese are on the right or dexter part; a bishop being considered as wedded to his see, *maritus ecclesiae*. This joining of two coats on one shield is called "impaling." In the olden days, the wife impaled her arms with those of her husband, taking the sinister side, for the dexter side was considered of higher rank and therefore more honorable. Arms of Community are usually derived from the arms of founders or benefactors. Paternal or Family Arms are those that have been inherited from the original bearer. In the medieval period, a "noble" had to show a coat of four generations *quia sanguis non purgatur usque ad quartum*. Arms of Patronage are those that are added to their own arms by governors of provinces, lords of manors and patrons of benefices to show their rights and jurisdiction. Sometimes this class is called Arms of Affection when they are borne out of gratitude or respect for a benefactor. It was quite the common thing among ecclesiastics. We find that George Da Costa, Archbishop of Lisbon and Braga, impaled with his family arms a blue shield with a gold St. Catherine's wheel, in memory of the Infanta Catharina daughter of Edward, King of Portugal, to whom he owed the beginning of his fortune.<sup>16</sup> Likewise many Cardinals joined to their personal arms those of the Pope who raised them to the cardinalate. "Members of a Religious Order often impaled its armorial bearings or its device, with their personal arms, giving the place of honor on the dexter side of the shield to the bearings so assumed. Thus, the book-plate of Frère Jacques Renaud, of the Order of Friars-Preachers, at Lyons, bear the arms of the Dominican Order impaling his personal coat."<sup>17</sup>

Even a little knowledge of heraldry must include the fundamentals of reading or describing the composition of a coat of arms. It would unnecessarily lengthen this paper to go into the details at this time. It will suffice to say a few words about an interesting feature—the colors employed in the designing of a shield. Seven colors or "tinctures" are usually given of a field or the charges on a field: two metals, gold and silver; five tinctures, *viz.*, or (gold), argent (silver), azure (blue), gules (red), vert or sinople (green), purpure (purple),

<sup>16</sup> Rev. J. Woodward, *Ecclesiastical Heraldry* (London, 1894), p. 23.

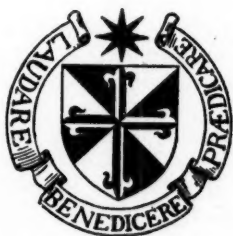
<sup>17</sup> *Ibid.*, p. 40.

sable (black). When the tinctures are printed, engraved or sculptured, they are represented by a system of lines invented by an Italian priest, Fr. Silvestro di Petra Santa, about 1630. By this system gold is represented by dots, silver by no marks at all or just plain, blue by horizontal lines, red by perpendicular lines, green by diagonal lines from right to left (that is from left to right of reader), purple by diagonal lines from left to right, and black by a combination of horizontal and perpendicular lines crossing each other.

*Aurum puncta notant, argentum absentia signi;  
Linea stans rubeum, coeruleumque jacens;  
Descendit virida in loeram, qua purpura surgit,  
Cumque jacens stanti linea mixta nigrum est.*

With this little outline of heraldry, although somewhat hurried and sketchy, the reader should be able to follow with greater interest and more clearly the development of the Dominican shield. If in this twentieth century cannot fully comprehend the influence that heraldry in all its branches exerted during the Middle Ages, we can and do feel to some extent the nobleness of character that it inspired, the greater efforts that it encouraged and the reverence for authority that it demanded — or we should have no coat of arms today. If "coat-armour was the *preuve de noblesse* of the possessor, it was the hall-mark coveted by the parvenu."

(To be continued.)



## THE CHRISTMAS SEQUENCE

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BRO. ANSELM TOWNSEND, O. P.



EW, we fear, even in this age of gradual liturgical enlightenment, know what a Sequence is, yet there can be no doubt that the two portions of the Proper of the Mass best known to the faithful belong in that category, though the more familiar usage of one of them is extra-liturgical. Every Catholic knows the *Stabat Mater* from his attendance at the Stations of the Cross, though the real place of this hymn is that of the Sequence for the Feast of the Seven Dolors of Our Blessed Lady. The other is the *Dies Irae*, originally written as the Sequence for the First Sunday of Advent, but later transferred to the Requiem Mass. The authorship of both these famous Sequences is doubtful. It is generally agreed, however, that the *Stabat Mater* should be attributed to the Franciscan, Jacapone da Todi (d. 1306). While the consensus of opinion in regard to the *Dies Irae* is in favor of another Franciscan, Thomas of Celano, there seems to be some reason for believing that the real author was the Dominican Cardinal, Latino Malabranca (or Orsini), (d. 1294). This attribution is made by Benedict XIV, the most learned of all the Roman Pontiffs, in his treatise *De Sacrificio Missae*. However, the learned Jesuit Possevinus; in his *Apparatus Sacer*, prefers to refer it to Humbert de Romanis, Master General of the Dominican Order from 1254 to 1263. Echard, on the other hand, concurs in the opinion of Benedict XIV. One thing, at least, is certain; the oldest known text is to be found in a fourteenth-century Dominican Missal.<sup>1</sup>

Where the Prose, as the Sequence should really be called, originated is not wholly certain. The theory that it arose at the famous Benedictine Abbey of Saint Gall in Switzerland must be treated with caution, if not wholly rejected.<sup>2</sup> Probably its origins are to be sought for in France, though it, perhaps, received its definitive form in the Swiss abbey, the home of the celebrated Notker, whose influence,

<sup>1</sup>J. Julian (Ed.), *Dictionary of Hymnology* (London, 1907), art. "Dies Irae."

<sup>2</sup>cf. *Catholic Encyclopedia*, XII, 481-5, "Prose" for the whole subject of Sequences.



"Glory to God in the Highest; and on earth peace  
to men of good will." (*Luke ii, 14.*)





not only on Sequences, but on the entire development of liturgical music cannot be over-estimated. Notker was born in the Canton of Saint Gall about the year 840 and became a monk in the abbey which gave its name to that Canton, and lived there till his death in 912. Ekkehard IV speaks of him in these words; he was "delicate of body, but not of mind; stuttering of tongue, but not of intellect; pushing boldly forward in things divine, a vessel of the Holy Spirit without equal in his time."<sup>3</sup> Such was the man to whom the Sequence owes its greatest development, though he is no longer to be considered, as formerly, its originator.

With regard to the development of the Sequence, six steps can be discerned:

(a) The *Alleluia* was embellished with a lengthy succession of notes on the final syllable *a*, known as a *melisma* or *jubilus*. This succession of notes was called a *sequentia*.

(b) Because of the length of the *melisma*, it was split up into several phrases to permit of breaking points for the singers, and in order further to facilitate its singing, the custom arose of having the various phrases sung by alternate choirs, as is done in the present Prose or Sequence.

(c) A further step was taken when words were added to some, not all, of the phrases. One of the earliest examples of this is to be found in the *Winchester Troper*. "The first three divisions of the *jubilus* are here without any text; they are pure melody sung to the vowel *a*; a text is provided for the fifth division and its repeat; this is again followed by *a* on which the melody was sung; a text has been composed for the eighth and twelfth divisions; the ending is three divisions of the melody without text."<sup>4</sup>

(d) The next step brings us to the Sequence in its true form. Words were now set to every phrase of the *jubilus*. Since this text was without rhyme or rhythm, it was called, and rightly, a "Prose," and the whole thing was styled *sequentia cum prosa* (melody with a text). However the title was thought to be too cumbersome and so was abbreviated by the omission of one of its members. In France it was known as a "Prose," but in Germany as a "Sequence." The French usage seems to be the more apt and was, in fact, the older. The German usage, however, became so general that it was even suggested that *prosa* stands for *pro sa*, which was considered to be the abbreviation for *pro sequentia*.

<sup>3</sup> Franz Kampers, "Notker," *Catholic Encyclopedia*, XI, 125.

<sup>4</sup> *Catholic Encyclopedia*, loc. cit., p. 482, where part of the score is also given.

(e and f) The next two stages show the development of the primitive unrhymed and unrhymic Prose into one that partakes of the nature of a hymn as, for instance, in the case of the *Lauda Sion* of St. Thomas Aquinas. In fact, by the thirteenth century, the Prose or Sequence came to be written first and then set to music, a complete inversion of the original procedure.

As time passed, Sequences were lavishly multiplied, for at least five thousand, of very varying value, are even now in existence. Nearly every feast was supplied with one or more of them. Some, it must be admitted, were, from a literary and a musical standpoint, absolutely trash. It was, then, a real step forward when they were abolished at the time of the reformation of the Roman Liturgy under Pope St. Pius the Fifth, but it is to be feared that the zeal of the reformers, due especially to their humanistic prejudices, went too far and the mortality of the Sequences was, perhaps, excessive. Of the thousands, and we do not exaggerate, then in use in various parts of the Western Church, with their diversity of rite and of calendar, but five remain in the present Roman Missal, those for Easter, Pentecost, Corpus Christi, the Feast of the Seven Dolors, and the *Missa pro Defunctis*. To these the Dominican Missal adds three; for the feasts of St. Dominic, St. Francis, and the Nativity of Our Lord, of which last we shall now speak.

One characteristic marks all of the Sequences, though in varying degree. Each is a *resumé* of the feast, either of the Saint, or, in the case of feasts of Our Lord, of the mystery celebrated. The finest example of this is, perhaps, the *Lauda Sion*, the Sequence of the Corpus Christi, which is a versified summary of the entire Catholic doctrine concerning the Holy Eucharist. We may, therefore, expect to find in the *Laetabundus* a summary of part, at least, of the Church's teaching with regard to the doctrine of the Incarnation. We are not to be disappointed, as we hope to show after a brief analysis of the Sequence itself.

In the first place it should be noted that it is of the twelfth century and is the work of St. Bernard of Clairvaux (1091-1153), the last of the Fathers, a profound theologian, a sublime mystic, and one of the greatest Latinists and poets of the Middle Ages, being, perhaps, in this last particular, second only to Adam of St. Victor. From its author we may expect elegance of style and precision of diction,—this we shall mention briefly in a subsequent paragraph—and, from its date, at least some degree both of rhyme and rhythm. Upon close examination we discover a high degree of the latter with a somewhat tentative use of rhyme.

Since the rhythmic structure is not very evident as it stands in the Dominican Missal, where it is printed as a poem of twelve lines with a certain rhythmic structure more clearly:

- |   |  |
|---|--|
| 1. Laetabundus<br>Exultet fidelis chorus.<br>Alleluia.                          | 2. Regem regum<br>Intactae profudit torus:<br>Res miranda.                                   |
| 3. Angelus Consilii<br>Natus est de Virgine:<br>Sol de stella.                  | 4. Sol occasu nesciens,<br>Stella semper rutilans,<br>Semper clara.                          |
| 5. Sicut sidus radium,<br>Profert Virgo filium,<br>Pari forma.                  | 6. Neque sidus radio,<br>Neque mater filio<br>Fit corrupta.                                  |
| 7. Cedrus alta Libani<br>Conformata hyssopo,<br>Valle nostra.                   | 8. Verbum ens Altissimi<br>Corporari passus est,<br>Carne sumpta.                            |
| 9. Isaias cecinit,<br>Synagoga meminit,<br>Nunquam tamen desinit<br>Esse caeca. | 10. Si non suis Vatibus,<br>Credat vel gentilibus:<br>Sibyllinis versibus<br>Haec praedicta. |
| 11. Infelix propera,<br>Crede vel vetera:<br>Cur damnaberis<br>Gens misera?     | 12. Quem docet littera,<br>Natum considera:<br>Ipsum genuit<br>Puerpera. Alleluia.           |

We give herewith a prose translation. The compression of the Latin makes it difficult to attempt a version that will be both faithful to the original rhythm and approximate to the literal meaning of the words. The beauty of the rhythm may be found by reading the arrangement given above, and the following translation is, therefore, as literal as possible consonant with intelligibility:

Let the joyful choir of the faithful exult, alleluia.  
The womb of the Immaculate has borne the King of Kings. O  
thing of wonder!  
The Angel of the Counsel is born of a Virgin, the Sun of a star.  
The Sun that knows no setting; a star ever gleaming and bright.  
As the star its ray, so does the Virgin bring forth her Son.  
Neither the star by its ray nor the Mother by her Son is defiled.  
The tall cedar of Libanus stoops to the hyssop in our valley.  
The Word, Son of the Most High, has deigned to become incarnate,  
clothing Himself in flesh.  
That Isaias foretold Him the Synagogue remembers, yet never  
ceases to be blind.  
If she will not believe her own prophets, let her believe those of  
the Gentiles, for in the Sybilline oracles was this foretold.  
Hasten, unhappy people, believe the ancients; why will you be  
damned, or wretched race?  
Behold the Child of Whom the Scriptures speak, for Him hath a  
Virgin brought forth. Alleluia.

As will be seen from reading the above rearrangement, it consists of twelve verses, or, better, six pairs of similar verses with four distinct rhythmic schemes. The first pair consists of three lines each, the first and last of which have each four syllables, while the middle line has eight. The next three pairs have also three lines, but in this case the first two are of even length, each having seven syllables, while the final line again consists of four. The next pair is like the three preceding, except that it has three seven-syllable lines instead of two. The last pair has a very different structure, consisting, as it does, of four lines having six, six, five, and four syllables respectively, with an *Alleluia* added to the last verse. Just why this scheme was adopted is not clear. Perhaps to those acquainted with St. Bernard's fondness for mystical numbers, the use of the numbers seven, three, and two, and their compounds, may be suggestive.

It is not quite so easy to attempt to bring order out of the rhymes. They seem to be too numerous to be discounted as accidental and yet too inconsistent to be assigned to any real system. The following rhymes may be noted: The second line of the first verse rhymes with the corresponding line of the second, while in the seventh and eighth verses the rhyme is between their respective first lines. In the fourth and fifth and the last four, the rhyme is within the verses themselves. This leaves only the third and fourth without some sort of rhyme which is partly compensated for by the assonance with the verses. The end rhyme, each verse ending in *a*, is, in all probability, to be accounted for by the fact that since the Sequence developed from the *jubilus* on the final *a* of the *Alleluia*, it was customary, especially in early specimens, to end each strophe with that syllable. Thus there is a lack of uniformity in rhyme structure which becomes most noticeable by contrast with the remarkable fidelity to the rule of rhyme evidenced in later Sequences, for example, the *Dies Irae* or the *Lauda Sion*. It is perhaps best to regard this Sequence as representing a stage in the development of the rhymed Sequence, which would naturally attain rhythmic excellence before reaching rhyme perfection.

The space at our disposal prevents any careful analysis of the diction. We can only call attention to that terseness of word and compression of phrase so characteristic of good Latin verse and so difficult to translate into English without paraphrasing. The succession of thought, and even of the same word, or its synonym, in verses three to six, is worthy of notice.

The doctrinal summary of the Sequence is concise. Verse two clearly indicates the Immaculate Conception of Our Lady; three, the real maternity of Mary, as also does verse five. The fourth verse emphasizes the Eternity of the Word, while the next manifests His Virgin birth. In the seventh the humility of Christ in becoming man is made vivid by a pointed simile, while the eighth declares that his humanity is a real one, not merely an apparent one, as the primitive heretics taught. Verses nine and ten point to the prophecies, both pagan and Jewish, of the Incarnation. We cannot stop here to discuss whether or not the Sybilline oracles relative to Christ are genuine; it is sufficient that they were so considered in the Middle Ages. The Sequence opened with a stirring appeal to the faithful to rejoice in the Incarnation, and now it closes with a plea to the Jewish race to lay aside its blindness, to behold Him of Whom the Scriptures tell, and to believe in Him.

Of this Sequence, Dr. John Mason Neale, the most eminent English authority of the last century in this regard, rightly says: "This Sequence or hymn is of rare beauty in its kind and perhaps as widely known as any hymn of the Church."<sup>5</sup> It was especially popular in England and France, the earliest known form being that of a twelfth century English Gradual. It is to be found also in a thirteenth- or fourteenth-century Paris Missal, which in view of the close relationship between the Dominican and Parisian rites, is probably the source whence the early Dominican liturgists took it. Its use in England was varied. The Sarum (or Salisbury) Missal assigns it as the Sequence for the Fourth Day within the Octave of the Assumption, while the Sarum Breviary also uses it as a hymn for Second Vespers of two of our Lady's feasts, her Purification and her Assumption. The Hereford Missal uses it as the Sequence within the Octave of the Epiphany. Only in the York Missal is it to be found as a Christmas Sequence, although here it is assigned to the Mass at Daybreak, that is, the Second Mass of Christmas, whereas its present Dominican use is for the Third Mass.<sup>6</sup>

Of the accompanying melody it need only be said that it is of real beauty and by its joyful rhythm perfectly adapted to the text.

<sup>5</sup> *Mediaeval Hymns* (ed. 1851), p. 49, cited by Julian, *op. cit.*

<sup>6</sup> Julian, *op. cit.*, art. "Laetabundus."

## THE MORALITY OF WAR

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BRO. LEO CAROLAN, O. P.



HE Treaty of Paris and the President's Naval program have focused the Nation's thought on peace, or, perhaps to be more precise, on the avoidance of war. Yet, because of the diametrically opposed methods of approach used in them, and because of the exaggerated claims which are sure to be set forth by the proponents and antagonists of these measures, the exact status of war, from a moral viewpoint, may be greatly clouded. Hence in this paper we purpose to examine the question of war and to determine the conditions justifying or condemning this instrument of nations.

"War is a contention carried on by force of arms between sovereign states, or communities having in this regard the right of states."<sup>1</sup> That war is not intrinsically wrong is evident both from the Divine Positive Law and from the Natural Law. For John the Baptist, in his instruction to the soldiers,<sup>2</sup> says nothing about laying down their arms; which certainly he would have said if war were never justifiable before God. Furthermore, the Natural Law confers on nations the moral powers necessary to the purpose of the nation; *viz.*, to obtain its corporate rights and the rights of its citizens. To forbid it the use of coercion in maintaining intact and inviolable these rights would be to label the end and duties of the nation meaningless, since each nation, being supreme in its temporal affairs, is without a superior to which it can appeal. "The right of self-defense is part of the law of our nature, and it is the indispensable duty of civil society to protect its members in the enjoyment of their rights, both of person and property."<sup>3</sup> Nations may surrender a part of this right by pacts and treaties, but it is only with the consent of the individual nations that international courts may exercise this right, as in the nation alone does the Natural Law implant this right.

But of more practical importance than the fact that war is

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<sup>1</sup> Charles Macksey, S. J., "War," *Catholic Encyclopedia*, XV, 546.

<sup>2</sup> cf. Luke, iii, 14.

<sup>3</sup> James Kent, *Commentaries on American Law* (Boston, 1896), I, 48.

not by its very nature unjust is the question as to when war is just. For, though the Natural Law is the basis of the right to make war, we cannot conclude that every war is therefore just. On the contrary, since this law is the justification of this right, all conditions arising from it must be fulfilled before any war can be termed a just war.

What these conditions are, St. Thomas tells us. "That any war be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged . . . Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault . . . Thirdly, it is necessary that the belligerents have a rightful intention, so that they intend the advancement of good, or the avoidance of evil."<sup>4</sup>

The authority in declaring an offensive war must be the supreme authority of the nation; that is, emperor, king, president, or a body having corresponding powers. Since war is the supreme act of vindictive justice among nations, it follows that its declaration pertains to that moral person in the nation who has no superior in temporal matters. In a defensive war, however, should the danger and necessity demand immediate action, a lesser authority with jurisdiction over the territory threatened may declare war. The Natural Law vests even private citizens with the right to repel force with force; hence the lesser authority may do likewise. Furthermore, in the event of the supreme authority culpably neglecting to vindicate an injury, a lesser authority or a dependent republic may, if the enemy because of this negligence becomes bolder and threatens a new injury, assume the aggressive, since the war would then take on the aspect of defense. An illustration of this is had in the possibility of an attack on Texas by Mexico. Ethically, Texas would be justified in proclaiming war should Mexico launch an attack demanding immediate resistance. Not only this, but, with the supreme authority taking no cognizance of a prior attack, the state could send its forces into Mexico to prevent the entrance of the latter's army into the state; and this in both cases by virtue of the right of self-defense. Legally, however, by reason of pacts between nations or by reason of the laws of a nation, such acts would not be justifiable. Moreover, such affairs are covered by International or National law or custom;

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<sup>4</sup>*Summa Theologica*, IIa IIae, q. 40, a. 1.

hence we can say that the supreme authority has the unique right to declare war, sure it is the highest tribunal in the land.<sup>5</sup>

The exercise of this right is a far different thing. The right is absolute, its exercise, dependent. This dependence may be expressed in the general condition; *viz.*, the existence of a just cause arising from a grave injury which has been suffered and which not only has not been repaired but which is repairable in no other way. This is manifest. War being an act of justice, to resort to it without a just reason or when reparation has been offered would be clearly against justice, since it would be the violation of the supreme right of another nation.

Consequently, the second condition for a just war is a grave injury unrepaired and repairable only by war. The injury must be so grave that the good to follow will outweigh the evil consequences. (It must be noted, however, that circumstances can cause a light injury to become grave, so that if it is not suppressed it will increase to a very grave stage.) By such an injury the common good of the nation is imperilled. If, therefore, nations have no instrument with which to protect their sovereignty, national honor and the right to existence are but mere words, and might becomes the last criterion of independence.

In what does this grave injury consist? First of all, foreign aggression endangering the rights of the nation directly or indirectly through those of its citizens; secondly, the need of making safe the future by the punishment of the threatening or infringing nation; thirdly, a grave injury done to the ruler or his ambassadors; fourthly, violation of a weighty agreement, or aid borne to an unjust enemy or obstruction of the just punishment of the guilty; fifthly, unjust war against an ally or the harassing of innocent people; sixthly, the refusal to surrender what is rightly due; lastly, refusal of a peaceful passage without foundation for fears of depredation.<sup>6</sup>

But such an injury received or threatened is not of itself a just title to war. Indispensable to this title is that war alone can repair this injury. "War is not to be resorted to without absolute necessity, nor unless peace would be more miserable and dangerous than war itself. . . . Every milder method of

<sup>5</sup> cf. Francis Victoria, *De Indis et Jure Belli Relectiones* ("The Classics of International Law" collection, Washington, 1917), pp. 275-278.

<sup>6</sup> cf. Victoria, *ibid.*, p. 278; Billuart, *Summa Sancti Thomae*, Tractatus de Charitate, Diss. VIII, a. 3; Janvier, *Exposition de la Morale Catholique*, La Charite, III, pp. 144-145; Macksey, *ibid.*, p. 548; Kent, *ibid.*, p. \*49.



redress is to be tried, before the nation makes an appeal to arms."<sup>7</sup> Consequently, if the offending nation shows a serious inclination to make amends and give guarantee for the future, war ceases to be inevitable. Granted that the Natural Law has constituted the offended nation the last court, nevertheless, when the grounds for complaint are not clear-cut and the public authority is morally certain that a tribunal can be established which will render justice, then the Natural Law seemingly demands arbitration. This is based on the fact that the life of but one citizen is sufficient to demand the exhaustion of all available means before the engines of destruction are unloosed, and also on the fact that justice demands the acceptance of reparation. Consequently, the offending nation should be given the opportunity to make it.

Presupposing that the supreme authority has declared the war and that an injury, inflicted or threatened, is remediable only by war, still another and last condition is necessary; *viz.*, a right intention, that is, the intention of promoting good or avoiding evil. Otherwise the war is morally wrong. Since the offending nation has violated justice and threatened the common good, the sole purpose of the ruler must be to satisfy this justice and to protect the common good. Under this right intention, first and foremost comes the duty to make certain that the injury is of such a nature that it can be remedied only by war. Certainly a ruler cannot be said to have a right intention who plunges a nation into unnecessary or, at most, dubiously necessary strife. Therefore, the supreme authority, if it be vested in one man, ought to summon men well-versed in political, legal, economic, and military lore, and above all, possessed of justice, equality, charity, and free from that graspingness blinding them to the common good and true patriotism. Bannez holds that "if the ruler who declares war cannot by himself examine the justice of the war without consulting the other ruler, he is bound to send ambassadors to him to ask that the whole case be investigated by judicial arbitrators."<sup>8</sup>

Having availed himself of wise and honest counsel, with the result that he declares war, the ruler from the outset must conduct it with the purpose in mind of attaining peace and safety, yet of avoiding wanton and unnecessary destruction of life and

<sup>7</sup> Kent, *ibid.*, p. \*49. His doctrine, based on Grotius, is squarely in accord with that of Victoria and Suarez, "the fathers of International Law."

<sup>8</sup> In *Ia Iae*, q. 40, a. 1, dub. 5, concl. 1 and 2. Bannez was a disciple of Victoria.

property. He must safeguard the welfare of the other nation by not draining completely his resources and paralyzing his power of production, unless this be the only alternative to his own nation's destruction.

To what would this moderation entitle the nation defending its right? To all that is necessary for the defense of the public good, for this is the purpose of the war. Hence, it is permissible to destroy fortifications and towns in which the hostile troops are stationed, if this will help to cause submission and the will to settle for the offense. And this, even though it entail the unintentional killing of innocent and helpless persons in these places. Again it permits the seizure of all things necessary for victory, peace and satisfaction. The justification for all these things is that, being subject to the dominion of the enemy nation, the latter may be punished in them.

When these three conditions are present, declaration by the supreme authority, a just cause, a right intention, then is the war just. But just though such a war be, and justly though a nation may have acted in conducting it along the lines in the third condition, peace truly lasting and secure can be had only along the path laid out by Victoria at the end of his treatise on war. The clearness and forcefulness of his exhortation can be reproduced only by quoting his words.

"First rule: assuming that the prince has the authority to make war, he should first of all not go seeking occasions and causes of war, but should, if possible, live in peace with all men, as St. Paul enjoins us (Rom. xii, 18). Moreover, he should reflect that others are his neighbors whom we are bound to love as ourselves, and that we all have a common lord, before whose tribunal we shall have to render account. For it is the extreme of savagery to seek for or rejoice in grounds for killing and destroying men for whom Christ died. But only under compulsion and reluctance should he come to the necessity of war.

"Second rule: when war for a just cause has broken out, it must not be waged so as to ruin the people against whom it is directed, but only so as to obtain one's rights and in order that from the war peace and security may in time result.

"Third rule: when victory has been won and the war is over, the victory should be utilized with moderation and Christian humility, and the victor ought to deem that he is sitting as a judge between two nations, the one which has been wronged and the one which has done the wrong, so that it will be as judge and not as accuser that he will deliver the judgment

whereby the injured nation can obtain satisfaction. This so far as possible should involve the offending state in the least degree of calamity and misfortune, while the offending individuals are to be chastised within lawful limits; and a special reason for this is that in general, among Christians, all the fault is to be laid at the door of the prince. For subjects when fighting for their princes act in good faith, and it is thoroughly unjust, in the words of the poet that *"ut quidquid delirant reges, plectantur Achivi"* (for every folly that kings commit, the punishment should fall upon the Greeks.)<sup>9</sup>

Militarism or Pacifism! my country right or wrong, or peace whatever come of it. Both are dangerous extremes; the one a threat to all that other nations justly demand for themselves, the other a threat to the nation's honor and glory. Between these two, like a beacon light, stands the doctrine of the Church on this terrible but ofttimes necessary weapon.

To conclude this article here would be logical, but unbecoming. Side by side with its teaching on war, the Spouse of Christ, mindful of its mission, sends forth a clarion to all nations to keep ever before their eyes the divine doctrines of charity, justice and equality; to hold always in their hearts the universal brotherhood of men in the universal fatherhood of God. To the individual she recalls his obligations to strive to promote and attain this peace of nations by his intelligent and hearty support of all means conducive to unite all nations in a bond of true Christian love and peace. And as an essential condition, she commands them, in the name of Christ, to seek these things in prayer from "the Giver of all good gifts."

<sup>9</sup> Victoria, *ibid.*, p. 297.

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## A DOMINICAN OF OUR TIMES

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BRO. BONAVENTURE MURPHY, O. P.



ET everything ready and then call me," cried a little lad of fourteen to his companions as they prepared their boat for a sail. Running up to the church nearby, he spent his time in prayer. This was Albert del Corona, born July 5, 1837, in the little Italian town of Leghorn, who in his later life was spoken of by Pope Leo XIII as "one of the most learned and saintly prelates of the Church." His love for the things of God revealed itself in his childhood. He delighted to mount upon a chair and preach to his sisters; his greatest joy was to attend Mass; and, one year, the permission to sing the Lamentations of Tenebrae filled him with happiness. Though educated by the Barnabite Fathers, through his devotion to St. Catherine of Sienna, he entered the historic convent of St. Mark's in Florence and was clothed with the white habit of St. Dominic on the vigil of the Purification, 1855.

With all the energy and enthusiasm of his ardent soul, he embraced the religious life. St. Dominic, in his saintly wisdom, bequeathed to his sons a precious heritage, a principle which was to guide their lives and to direct their every act from their entrance into the Order until their death—"contemplata aliis tradere." These words and the whole content of their meaning were deeply engraved in the mind and heart of little Albert, who became known in religion as Brother Pius Thomas. The religious at St. Mark's recognized this young brother as their choicest flower, at that time but a bud, but soon to blossom forth as a fragrant flower of purity, humility, and obedience, a glory to his Order and to the Church of God.

He advanced in his intellectual life as rapidly as in his pursuit after perfection. Besides philosophy and theology, he applied himself to the study of the Oriental languages and to perfecting himself in Greek, French and English, all the while devoting his spare moments to Latin and Italian literature.

On Sexagesima Sunday, February 12, 1860, he sang his first Mass. Upon his receiving the degree of Doctor of Theology, he

was assigned to teach philosophy at St. Mark's, and later on he conducted classes in theology and the languages. Brilliant as a pupil, he surpassed himself as a teacher.

While engaged in his professorial duties, he entered into that field which was "white with the harvest" of souls seeking the Word of God. His apostolate of preaching, extending over the whole period of his active life, was a series of triumphs for God. Equipped with a solid, profound, and extensive knowledge of theology and the Holy Scriptures, an eloquent tongue, and a heart burning with the love of his Saviour, his words sank deep into the souls of his hearers. It was not uncommon during his sermons to see the people rise from their seats and burst into applause, nor to see tears streaming down their cheeks, nor to witness them crowding to the confessionals for hours after he had descended from the pulpit.

In the confessional he completed the work begun by his words. There, he was a true "*alter Christus*," dispensing the mercy and grace of the Crucified Saviour to the sinner, strengthening the weak, consoling the sorrowful, and directing the holy. Intimately acquainted with many languages, he was at the service of men of all nations, and it is no wonder that he soon gathered about him a flock of devoted souls of more than ordinary sanctity.

In these early days of his ministry, his great zeal found expression in a work for which he was to rejoice all his long life. This was the planning and the actual establishment of the Monastery of La Pietra, commonly known as the Asile—a convent for women who desired to devote their lives to God. Upon these sisters he bestowed the rule which he had composed for himself and had followed assiduously. One is amazed at reading it to find how every second is accounted for. Viewing his arduous and busy life so crowded with the duties of a farsighted bishop and a zealous pastor one wonders that he could have followed it exactly. Yet so it was, for after fifteen years experience, Father del Corona wrote that he found it "but slightly burdensome" and that its observance was easy and sweet. This rule tells nothing of corporal penance, but the sisters of the Asile drew from their director avowals of his mortification. This was easily done because he was a little child in his simplicity, candor, and artlessness. An iron chain encircled his waist; his fasts were so rigorous that his brothers many times had to admonish him to lighten them; the bare floor was fre-

quently his bed; he daily used the discipline, increasing its severity when he besought God for some extraordinary favor or when he strove after the conversion of some hardened soul. He referred to his cell as his "nest" and there he would remain for hours at a time on his knees pouring forth his praises and supplications to God. When saying Mass, his face would become covered with sweat and tears, betokening the mighty struggle his soul underwent as it strove to break through the veil of his flesh and unite itself to its Maker. When he elevated the chalice, it was his practice to offer the complete holocaust of his life for the salvation of souls.

When he was only thirty two years of age, Father del Corona was appointed to the chair of Dogmatic Theology in the diocesan seminary of Florence. One of his pupils thus writes of him, "His scholars have never forgotten the enthusiasm he put into his dogmatical expositions of the works of God and the beauties of Faith; they have never forgotten how, after the most elevated speculations, he would humbly incline his head and say, 'In the study of God, we are as poor birds of the night who in gazing at the sun are dazzled by its brilliant light.' He succeeded in making his scholars as learned and saintly as himself and how he longed to have them all become priests."

In 1872, he was elected prior of St. Mark's and so well did he fulfill this difficult task that these words of praise are written of him, "He was in truth a model superior, because by the affability of his manners and by the gentleness with which he commanded he seemed rather to express a desire than to impose an order." When the convent was confiscated by the secular authority, it was evident to all that Father del Corona would be placed in some other position helpful to the Church and the Order. In apprehension that they might lose him, the people of Florence cried out, "At least let them leave him to us." In answer to the query of Pope Pius IX concerning his qualifications for a bishopric, the Archbishop of Florence replied, "Worthy in all respects, but too young." However, the Vicar of Christ, guided by the Holy Ghost, in November, 1874, named Father del Corona titular Bishop of Brasus and Coadjutor to the Bishop of San Miniato.

By the humble Dominican, whose only desire was to gain Heaven, this news was received as a calamity. Devoted to prayer, study, and the conventual life, he looked with dread upon assuming the responsibilities and burdens of a bishopric. He

hurried to Rome and cast himself at the feet of the Holy Father, imploring, "Holy Father, release me, free me for the love of God, of the Blessed Virgin, of St. Peter, and for the good of the Church." Although moved by this ardent plea, the Pope placed his hands on Father del Corona's head and answered, "For the love of God, of the Blessed Virgin, of St. Peter, and for the good of the Church, and also for the love of a poor old man, go and do not hesitate." Thus, it was on January 3, 1875, in the Church of L'Apollinare, at Rome, that Father Pius Thomas del Corona was consecrated Bishop by Cardinal Patrizi, Protector of the Order of Friars Preacher.

With splendid and magnificent fêtes, processions, and ovations, the people of San Miniato welcomed their new bishop, who, "mute in the midst of plaudits, music, and chants, adored the will of God, Who had torn him from everything and everyone." The episcopal palace, being the home of the Bishop, Mgr. Pius took up his residence at the Dominican convent of St. James the Great, in San Miniato.

That his flock might not stray, that their faith might be nourished and strengthened, Bishop del Corona realized that he must have a zealous body of priests whose minds were firmly stabilized by the true doctrine of the Church and whose hearts were lifted up to God. To this end he organized the studies in the diocesan seminary, insisting, primarily, on the theology of the Angelic Doctor since it rested on the tradition of the Fathers, and, secondarily, on the study of the Sacred Scriptures. He, himself, occupied the chair of Dogmatic Theology and superintended the education of his priests. This was the time when the teaching of St. Thomas was either scoffed at or considered as "one of those antique suits of armour suspended in the hall, respected even in its rust, but no longer made use of." The keen, penetrating mind of Bishop del Corona recognized the true worth of the Thomistic system of theology and his action in establishing it in his seminary was soon vindicated when Leo XIII, "the Pope of St. Thomas," ascended the papal throne.

But the great zeal of the Bishop did not end with the careful education of his priests. He did not forget the flock confided to his care. One day, in a sermon to the people, he said, "I beg of God that He will grant me the favor of spending myself for the service of the souls confided to me, of embracing them with an inexpressible ardor, and finally, of offering them one day as fragrant flowers to our Lord Jesus." He epitomized this ex-

pression of his holy desire in his pastoral visits. The diocese of San Miniato numbered one hundred parishes and to each of these he traveled, sometimes by carriage, but more often on foot. His rule on these visits was always the same. Rising at four, it was his custom to recite the Rosary, say the Divine Office, and then spend the remaining time in preparation for Mass which he celebrated at seven. The day would be taken up in the exercise of his episcopal duties, in preaching, and in the hearing of confessions. If a few minutes leisure were afforded him, he would retire to his room and there write and pray. Although his arduous labors often exhausted him, he never availed himself of any dispensations. In going from parish to parish, he prayed in silence or discoursed on spiritual subjects with his companions, as was the custom of his holy father, St. Dominic. The good he accomplished is untold. Entire villages crowded the churches to hear him preach. Hardened sinners, touched by his words, would make their way to the tribunal of Penance, their eyes filled with tears. In speaking of the mission he gave at the little village of Marti, the Bishop wrote to the sisters of the Asile, "The village of Marti presented today a spectacle of the first Christian era. The people declared openly that they would blaspheme no more and that they would bless the word of the Gospel." Cabarets were turned into churches, so willingly did the people there speak of Jesus and Mary, of whom the Bishop preached. But all this may be summed up in the phrase that fell from the lips of the peasants as they greeted the Bishop on the roads, "Blessed be the mother who gave thee birth." Father Cormier says of him, "There was in fact in his entire bearing, his courteous manners, his golden voice, his look, and his entire person, an angelic something rarely encountered on this earth; his manner of preaching completed the enchantment of the people."

Bishop del Corona had definite ideas concerning the education of the youths of his diocese who were to pursue civil careers in their manhood. In 1885, he opened the College of St. Thomas, in the old Dominican convent of the Annunziata, in order to provide his young men with a solid training that would fortify their faith and render them of the greatest use to the State. Thus he wrote on this matter, "Instilled with convictions and habits deeply Christian, yet qualified to come one day in contact with the living forces of the land, the youth will then infuse their Christian spirit in such a way, that little by little this spirit will



mould public morals and even influence legislation." The College accomplished great good for seven years and then was forced to close for the lack of adequate funds. This event saddened the Bishop, but he concluded that he had planted the good seed which would grow and bear fruit in the future, if such was the will of God.

In 1897, when Mgr. Barabese, the Bishop of San Miniato, died, Bishop del Corona sought to obtain release from his active duties in order that he might retire to his humble cell. Instead of accepting the resignation, Pope Leo XIII, on May 10, 1898, appointed him Bishop of San Miniato. Again the people gave proof of their love and devotion for their "white Bishop" by joyous fêtes, processions, and celebrations. However, from this time up until his return to the convent, the Bishop's one great desire was to wear once more the Dominican habit and to lead the regular life of a friar. In 1906, when preaching at St. Dominic's, Fiesole, with such love did he speak of St. Mark's that his emotion compelled him to stop. Lifting his eyes to Heaven, he prayed in silence. The people, struck by his words and his supplicating attitude, their hearts filled with sympathy, cried aloud, "Hear him, O Lord, hear him." The prayer was answered. On the feast of St. Dominic, the Bishop was stricken with jaundice and suffered the almost complete loss of his sight, and on September 10, Pius X, in solicitude for his health, relieved him from the administration of his See. Not long afterward, Mgr. Falcini was appointed Bishop of San Miniato and then the Holy Father named Bishop del Corona, titular Archbishop of Sardica.

The Archbishop retired to St. Dominic's at Fiesole and was supremely content and happy there except for the blindness which prevented him from reading and writing. However, after two delicate operations, his sight was restored and he was able to resume the studies so close to his heart. The religious at St. Dominic's rejoiced to have such a treasure in their midst. The venerable prelate, unmindful of the many great honors bestowed upon him, considered himself just a simple friar, attended all the religious exercises, giving example to all by his promptness and his devoted recollection. He was always the first one in choir. He considered it an insult to our Lord to be tardy for Office. Indeed, it is related that, one day, the Bishop, fearing that he might be late, ran down the cloister to the choir.

The labors of his long life of service to the Church and the Order had weakened his body. This was evident in the winter

of 1912, when it was discovered that he was afflicted with a malignant cancer. The spring found him in a very serious condition, yet the only pain he would mention was that caused by his inability to follow the exercises of the choir. On July 29, he went to the Asile and there on the morning of the Assumption, that glorious feast of the Blessed Virgin, he died. Thus were the words, which he had uttered to the nursing sister the night before, fulfilled. He had said, "At the dawn," and it was at the break of day that he died. Many times during his life he had expressed the hope that he might pass from this earth to the arms of his Heavenly Mother on one of her feast days—and his wish was granted.

People of all classes of society flocked to the solemn funeral services. They clamored for a piece of his habit which was cut up and given away. They besought his intercession in Heaven, for to them there was no doubt of the sanctity of their beloved Bishop. The Holy Father, the princes of the Church, the bishops of Italy, the nobility, learned societies, and prominent men of the world were one in expressing their grief at the loss of this holy Bishop. The letter of Cardinal Maffi, written to the community at St. Mark's, beautifully expresses their sentiment, "Mgr. Pio is gone with his smile of peace and serenity, with a foretaste of Heaven, that Heaven into which he wished to enter on a festal day. I tender my condolences to your venerable community for the sad loss. But at the same time, despite our tears, it would be unbecoming for us not to embrace before his tomb and not to rejoice that a saint has entered Heaven to watch over us."

## THE MIND

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BRO. STEPHEN MCGONAGLE, O. P.



HE mind is still one of the central points in psychology. By some schools it is admitted and by others it is not, for no two schools will admit the same subject matter for psychology, nor will any two schools agree on the methods of approach, on the use of terms, or on their implied content. Each psychological school deals with the problem of mind and body in its own way, and its observations are sure to be found colored by its own private prejudices and philosophical assumptions.

Despite its etymological signification, i.e., word about the soul, one will deny that psychology is a study of the soul and its operations; another will insist that psychology is to be taken as a comprehensive study of the conscious subject, and forthwith divide it into a number of subsidiary sciences, physiological psychology, experimental psychology, genetic psychology, behaviorism, anthroponomy, etc. Psychology, like charity, has come to cover a multitude of sins.

Modern psychology has taken over the terms of traditional psychology, but in this transference the traditional meaning of these terms has been perverted and confusion reigns supreme. In the manuals of psychology the terms, 'mind,' 'intellect,' 'will,' 'imagination,' 'ideas' are to be found, but at bottom their use is a misrepresentation of terms. In the traditional psychology, spirituality and immateriality sound the keynote for the mental faculties. Since the last century, however, evolution has entered into psychology, claiming it for its own and enforcing a divorce from philosophy. In truth it is impossible to conceive how a spiritual substance and spiritual faculties could evolve from material organisms.

The Standard dictionary defines mind as "that which thinks, feels, and wills." Mind is a term that has acquired a various number of significations. Usually it is a general term contrasted with body, or a synonym for the intellect and intelligence. Etymologically it refers to a state of remembering. For some it is an abstract and collective term for all forms of con-

scious intelligence, or the entire psychical being of man. Occasionally it signifies the activity of knowing, or subjects with minds, as 'Great Minds.' Thus it may refer to consciousness, to psychic phenomena or to the subject for which they are phenomena. Defined as the subject of consciousness, it refers to whatever organism can be shown to possess powers of feeling, sensing, and the like.

It is rare to find a strict definition given by any author of the modern school as to what is meant by mind and intellect. Any intimation as to the intimate nature of these terms is usually avoided, and generalizations take the place of definitions. As to the nature of mind different schools have different formulations. By the psycho-physicists, mind is taken in a broad sense to correspond with the nervous system in all its ramifications. The materialists identify it with the brain. The behaviorists designate the concept of mind as a 'mystical interpretation' used by psychologists who dislike the materialistic sound of brain. These have given up altogether the use of such terms as 'mind,' 'soul,' 'substance,' 'faculties,' and the like. Spencer and many others of the Darwinian school, like Dewey and Judd, consider the mind to be the terminus of an evolutionary progress from reflex and tropism, by way of memory and imagination, to intellect and reason. Man not only has a body but also a mind. Assuming that his body has evolved they likewise assume an evolutionary history of his mind. The Purposive group of psychologists, like William McDougall, Morton Prince and others, concede that the mind is not material, but at the same time they agree that it is not spiritual. In short they do not insist that the mind is to be reduced to matter, but only that mind and life are to be interpreted, not in theological terms as, e.g., spiritual faculties, spiritual substance, but in biological terms as, e.g., an organism, an organ of adjustment, structural fabric, and so on. They draw back at proclaiming the mind to be material, a protoplasmic commotion, but apparently they do not see the contradiction of considering the mind as an organism which is not material.

Psychology, to retain the right to be considered a science apart from physiology, biology, and anatomy, must have some subject matter apart from the nervous system, glands, and cells to discuss. In brief, it must have some problems peculiar to itself. And, too, it must have a terminology. They cannot define their science as the science of the nervous system without be-

coming physiologists, nor will they define it as the science of the workings of the mind. As we said before even a psychologist has a few metaphysical assumptions. "Psychologists being human beings first and searchers after truth afterwards, are like all mortals, too often concerned with maintaining their own points to which they have committed themselves rather than discovering the truth."<sup>1</sup> So we have psychologists calling their science the study of the organism as a whole. Woodworth writes, "We may dodge the futile questionings that attend the use of the word 'mind,' and substitute 'organism' or 'individual.' Then, to dodge physiology as well, we may simply explain that by organism we mean the organism as a whole."<sup>2</sup> In such a way modern psychologists avoid the questions of the spirituality and materiality of the mind, and concern themselves simply with processes. Tichener, psycho-physicist, admitted that the mind is immaterial, but his immateriality meant nothing more than a psychical aspect of the functioning nervous system. "The mind is the sum-total of the mental processes. . . . Mind is invisible, because sight is mind; mind is intangible, because touch is mind."<sup>3</sup> Ladd and Woodworth state that the mind cannot be material, that it is immaterial and spiritual: "The negative conclusion that mind is *non-material* is quite inevitable for everyone who admits that mind is a real being with any nature whatever. It is not difficult, also, to show that we must make the corresponding positive statement, and affirm the *spirituality* of mind. To perceive, feel, think, will—in brief, to be conscious in some one of the various forms of conscious life—this is to be positively spiritual."<sup>4</sup>

Among the charms of scholastic psychology one always notes that it is logical, explicit, and proffers its conclusions in the elemental language of common sense. Logical, because it contains those features which form the subject matter of logic; namely, consistency of thought and cogency of reasoning. The scholastics, following the example of Aristotle and St. Thomas, undertake to explain the nature of thought; they distinguish thought from sensation, and by their analysis suggest the hope of illuminating the ultimate nature of things. Scholastic psy-

<sup>1</sup> *Psychologies of 1925* (Worcester, 1927), p. 221.

<sup>2</sup> *ibid.*, p. iii.

<sup>3</sup> W. H. Howell, *A Text-Book of Psychology* (New York 1909), pp. 16 and 17, Part I.

<sup>4</sup> *Elements of Physiological Psychology* (New York 1915), p. 682.

chology is explicit since multiplication of terms is avoided, ambiguity of phrase is carefully checked, and to its terminology precise and coherent definitions are given. Unintelligible theories have no place in the subject matter, for the dictates of common sense are rigidly adhered to. The basis of all thought are our fundamental practical ideas taken from the common immediate world in which we exist, and feel, and reason, and will. These are the essentials of common sense language to which we must return when describing the world which common sense admits, whatever be the philosophic realms of thought we may inhabit. Ideas, images, sensations, understanding, reasoning, memory, willing, and desiring are, in the common sense world, separate and distinct. Philosophy accepts the data admitted by the normal human intelligence, and classifies and coordinates. In drawing conclusions from this data of our common sense world there are several lines of departure. One may tend to over-simplification and attempt a more or less complete unification of the mental functions and faculties, or, with scholastic psychology, retain the common sense distinctions and refuse to identify ideas and images, sensations and thought, willing and feeling.

In *de Veritate*<sup>5</sup> St. Thomas treats *ex professo* on the nature of mind. His first query is—Whether the mind is the essence of the soul, or one of its powers. He answers that the essence of the soul is the principle of all forms of life in the body, sensitive and nutritive as well as rational, while the mind is the proximate principle of understanding. Again, the essence of the soul is common to all these powers while the mind designates rational life, and is used in opposition to sense knowledge.<sup>6</sup> Thus St. Thomas refuses to identify soul and mind. Later on Descartes was to insist that the essence of soul is mind, "*Essentia animae est cogitatio.*" This Cartesian statement, identifying the soul with the faculty, carries the implication that the soul must think incessantly, which paved the way for the development of the theory of the "unconscious mind" by Von Hartmann and others.

<sup>5</sup> *Quaestiones Disputatae*, "de Veritate," q. X.

<sup>6</sup> *ibid.*, a. 1. "Animae essentia est principium vivendi. Sed mens non est principium vivendi, sed intelligendi. Ergo mens non est ipsa essentia animae, sed potentia ejus. . . . Praeterea, essentia animae communis est omnibus potentiis, quia omnes in ea radicanur. Sed mens non est communis omnibus potentiis, quia dividitur contra sensum."

"The mind is not a special power over and above the memory, intelligence, and will," St. Thomas writes, "but is a potential whole comprising these three."<sup>7</sup> It (the mind) is not a particular power of the soul, for such a power does not admit parts, but rather a general term including the separate and distinct entities, intellect and will, as parts.<sup>8</sup> The term "mind" includes the will as well as the intellect, St. Thomas reasons, "inasmuch as, namely, it designates a certain class of powers of the soul, so that by 'mind' can be understood to be included all those powers which in their operations are entirely removed from matter and from material conditions."<sup>9</sup> The reason is that although in the individual the vegetative and sentient operations are operations of the living organism, the animated body, yet the higher operations of rational thought and volition are the operations of the soul alone, the spiritual principle of these operations in the individual.<sup>10</sup>

Thus in the problem of mind and body St. Thomas teaches that the concept of mind refers to the higher faculties of intellect, memory, and will. In accordance with this view one cannot define mind as the "conscious" subject. The soul is the direct subject of states of consciousness, that is, of mental acts, functions, and processes. There are two forms of life connected with consciousness, namely, rational and sentient. The soul alone is the subject of rational consciousness, since the intellect and will are radicated immediately in the soul. The composite, the animated living organism, is the subject of sentient consciousness, because sentient operations are exercised through corporeal organs.

Our concept of mental states, like any of our concepts, comes from experience, as St. Thomas teaches. Though we are conscious of the spiritual nature in the functioning of intellect and will, yet the spiritual action is allied with sentient action and sentient action with organic action. Through sense cognition the mind is able to attain to a knowledge of the possible and actual existence of spiritual and immaterial realities. But we can neither conceive nor describe spiritual action without the aid of the images in the phantasm. "Incorporeal things, of which there are no phantasms, are known to us by comparison

<sup>7</sup> *ibid.*, ad 7 um.

<sup>8</sup> *ibid.*, ad 9 um.

<sup>9</sup> *ibid.*, ad 2.

<sup>10</sup> *Summa Theologica*, Ia, q. 77, a. 5.

with sensible bodies of which there are phantasms . . . and therefore, when we understand something about these things, we need to turn to phantasms of bodies, although there are no phantasms of the things themselves."<sup>11</sup> The moderns make the mistake of identifying the images of the phantasm with the thoughts of the intellect, and forthwith deny the spiritual nature of thought, and, consequently, any such spiritual faculty as intellect. A mistake which certain ancient philosophers also committed, as St. Thomas notes, who "not properly realizing the force of intelligence, and failing to make a proper distinction between sense and intellect, thought that nothing existed in the world but what could be apprehended by sense and imagination. And because bodies alone fell under imagination, they supposed that nothing existed but bodies."<sup>12</sup> St. Thomas teaches that there are three grades of cognitive power: "one cognitive power, namely, the sense, is the act of a corporeal organ. There is another grade of cognitive power which is neither the act of a corporeal organ, nor in any way connected with corporeal matter; such is the angelic intellect. . . . But the human intellect holds a middle place: for it is not the act of an organ; yet it is the power of a soul which is the power of the body. . . . Our intellect understands material things by abstracting from the phantasms; and through material things thus considered we acquire some knowledge of immaterial things."<sup>13</sup>

The scholastic concept of mind, then, is of an immaterial or spiritual power, making use of, but in no way subjected to, the sentient organism. The terminology of most modern psychologists implies the opposite. Professor McDougall describes mind as "a highly complex organized structure."<sup>14</sup> He assigns three fundamental faculties to the mind, "the faculties of knowing, of striving, and of feeling." But for McDougall the term faculty has no specific meaning. His term which approaches the scholastic definition of faculty is "disposition," which he defines as "any enduring part of the structure of the mind which renders possible some particular mode of mental activity." He considers intellect as but an "aspect" of mind. The intellect, or cognitive structure of the mind, he writes, "comprises a vast number of dispositions, one for every distinct object and class of

<sup>11</sup> *ibid.*, q. 84, a. 7 ad 3 um.

<sup>12</sup> *ibid.*, q. 50, a. 1.

<sup>13</sup> *ibid.*, q. 85, a. 1.

<sup>14</sup> *Outline of Psychology* (New York, 1924), pp. 378 ff.



objects which that mind is capable of conceiving, either in the way of perceiving it, or recollecting, anticipating, or merely imagining it." Mind, for McDougal, then, is as complex, composite, organic, and structural as is the brain. His structural formula for mind is the linking together of cognitive and conative dispositions. "A mind of simplest possible structure, must be conceived as consisting of one cognitive disposition linked with a single conative disposition." "The perfectly developed and organized mind would have a cognitive disposition for every individual object and for every species, genus, and class of objects."<sup>15</sup> This intellectual bit of structure, or cognitive aspect of mind, includes thought, intelligence, sensual and intellectual memory, sense impressions, and whatever refers to consciousness. For St. Thomas, the intellect is not an organ, nor is the mind any kind of a structural fabric. The mind is physical, real, as physical as any structure of cells forming an organism, but it is of an immaterial nature. The mind has its sensitive reference, it operates in conjunction with sensitive structure, but the difference between sense and intellect is one of kind, and not a difference in complexity.

Scholastic psychology never minimizes sense knowledge and sentient activity. In general man has the same sentient powers as the animals. The difference between the human brain and the animal brain is only quantitative; and the brains of both depend upon the same kind of nervous impulses to regulate the action of the organism.<sup>16</sup> Physiology studies the workings of the organisms of animals to gain a knowledge of the organism of man. Both man and the animal have inherited reflex mechanism for the adaptation of the body; and both have sensuous memory and the capacity to learn by experience and habit formation. Born without a brain, man would never achieve a knowledge of the outer world, never even gain a consciousness of his own individuality. The materials for intellectual knowledge come through the senses. St. Thomas seven centuries ago named five channels for the acquisition of sense knowledge; namely the sense of touch, taste, sight, smell, and hearing,<sup>17</sup> and so far, science has not enlarged the list. The sense of touch has been broken up, and partly localized, into hot and cold spots, pain spots, touch bulbs, the

<sup>15</sup> *ibid.*, p. 260 and 263.

<sup>16</sup> Howell, *op. cit.*, pp. 185 ff.

<sup>17</sup> *Summa Theologica*, Ia, q. 78, a. 3.

muscular sense, and so on, but these are but modifications of the sense of touch. Intuitive knowledge has no place in scholastic psychology, for the dependence of man, as well as of the animals, upon sentient powers and upon the sense organs as the means of communication with the external world has always been clearly understood.

However, scholastic psychology never reduces man to purely sense consciousness for, as St. Thomas teaches, the mind has power of performing operations beyond the power of sense. Sense knowledge is organic, intellectual knowledge, anorganic or spiritual. An organic faculty, as of vision, is a power that inheres in a corporeal organ, can be exercised only by mediating that organ, and for its existence and operation depends upon that organ. An anorganic, or immaterial, power, as the intellect, has no organ, nor for its existence and operation does it depend upon any organ. United with sensation there is another way of knowing which goes beyond sensation, and this is intellectual thought. No purely sentient creature has yet furnished us with any introspection, an act beyond a sentient process. Intellectual thought finds its object in that of sensation itself, namely, being. Being is at first the concrete being of the sense reality, but through the power of the intellect it attains abstract being—becomes the intelligible object. This operation, the production of abstract being, necessitates the existence of a faculty, or principle, specifically different from any power of sense. And this faculty St. Thomas terms the intellect; a faculty of soul by which we apprehend the quiddities of sensible things. Sensuous action, whether simple or concrete, whatever grades of evolution it may have passed through, can never attain the capacity of producing thought. St. Thomas points out that the most manifest difference in the operation of sense and intellect is the difference in the content of their respective modes of activity. What the sense knows is a concrete corporeal quality. Sensation is particular, concrete, conditioned by time and space. Thought, the product of the intellect, is at once abstract and universal, free from all the restrictions that matter imposes. The intellect is immaterial and spiritual; the sentient powers are grounded in the corporeal body.

One may reasonably conclude that man's position in the organic and inorganic world is not due to his sentient powers, since he has not been endowed with any more sentient powers than the animals. It cannot be attributed to his unaided human

senses, for the animal feels, sees, hears, smells, and has consciousness as well as man. The powers of sense are limited in their operations and responses, and the animal is restricted to the capabilities of his sentient powers. Man, possessing the same set of sentient attributes as the animal, shows no such restrictions. At will he transcends the sphere of life to which his sense organs are adapted. To man, then, must be conceded some power over and above those he holds in common with the animal. This power the scholastic calls the intellect. It is neither a material structure nor a sense organ; if it were, it would be restricted as the other sense powers are. The scholastic solution is an intellectual faculty, immaterial and spiritual, beyond all restrictions of sense, and with infinite capacity for apprehending and comprehending the finite world and eternal truths.

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 PER VIAM IMMACULATAM
 

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BRO. NICHOLAS WALSH, O. P.

How should He come to sinful man,  
 To put on man's array?  
 And God in His infinite wisdom chose  
 Mary—the Immaculate way.

And how shall we to Jesus go,  
 To God in eternal day?  
 Shall we not choose as wisdom chose  
 Mary—the Immaculate way?

## OBITUARY

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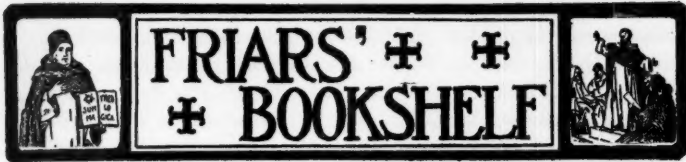
### ✠ Brother Francis Cooper ✠

On September 18, 1928, the community of Holy Rosary Convent, Minneapolis, Minn., suffered the loss of one of its oldest members when Brother Francis Cooper, O. P., was called to his eternal reward. Brother Francis died at the age of seventy-two, after giving thirty-four years of his life to the service and welfare of the community of Holy Rosary.

Brother Francis was born on May 5, 1856, at Nenagh, County Tipperary, Ireland. Having been blest with a calling to the religious life, he entered the Dominican Order as a Lay Brother and made his religious profession on June 17, 1894. He was then assigned to Holy Rosary Convent, where he labored unceasingly for the good of his community. Bro. Francis was an exemplary religious, observant of the Rule to which he vowed his life, obedient, and ever ready for whatever task was assigned to him.

The funeral was held from Holy Rosary Church on September 20. A Solemn High Requiem Mass was sung by the Very Rev. E. J. O'Toole, O. P., prior of Holy Rosary Convent, assisted by Rev. J. P. Vallely, O. P., as deacon, and Rev. T. D. Timpane, O. P., as subdeacon. Present in the sanctuary were the Revs. R. F. Larpenteur, O. P., J. C. Timony, O. P., G. R. Mahoney, O. P., J. B. Walsh, O. P., F. L. Vander Heyden, O. P., Bro. Dominic Glynn, O. P., Bro. Raymond Stevenson, O. P., and many of the secular clergy. Interment was made in the Dominican plot at St. Mary's Cemetery, Minneapolis, Minn. Requiescat in pace.

—Bro. Mathias Heffernan, O. P.



**The See of Peter.** By James T. Shotwell, Ph. D., LL. D., and Louise Ropes Loomis, Ph. D. Pp. xxvi-737. New York: Columbia University Press. \$10.00.

Due to a misapprehension, the Church is often accused by her opponents of basing her thoroughly logical structure of dogma and doctrine upon an argument which is a flagrant *petitio principii*. When asked for her credentials, they say, the Church points to the Scriptures, but when asked for a guarantee of their authority she adduces her own. If this were true the Church's theology would be as unsound as the Hindu cosmogony with its Elephant and Tortoise. A simple distinction, however, shows the unfoundedness of the charge. The authority of the Church is based upon the Scriptures, not precisely as the inspired Word of God, but as the historical record of a God become Incarnate and leaving behind Him a Church endowed with His authority. Hence the importance of the text, "Thou art Peter," and the cognate passages of the New Testament. Yet it is possible that we, in this latter time, are wrong in our interpretation of them and it becomes necessary to find out what was the Christian interpretation of them from the beginning. Are the Fathers in agreement, at least rudimentarily, with us in our attitude towards the Holy See? What, precisely, was their relation, what their teaching? To answer this is the task set themselves by the authors of the present work.

It should be noted, at the outset, that their attitude is that of the historian interested only in sources and their *historical* and critical value. They are not theologians and they make little effort to expose the *theological* significance of the documents they have so laboriously collected.

The documents cited, in addition to the Scriptures, with few exceptions, belong to the first four centuries of the Christian era and are the writings of more than seventy of the Fathers and ecclesiastical writers, including the great Apologists and Doctors from Irenaeus to Augustine and the Popes from Clement to Damasus. In addition there are copious citations from the

apocrypha of the period and from some of the many *Acta Sanctorum*. Had Drs. Shotwell and Loomis done nothing but give us these, they would have rendered a great service to theologians, apologists and Church historians, but to it they have added material of equal value to the student in the connecting summaries and biographies. These are admirably done and make quite readable what would otherwise have been a dry-as-dust source book.

The book itself is divided into two books dealing with the Petrine Tradition and the Rise of the Roman See, respectively. These are both subdivided into three parts preceded by valuable introductions. The first book deals with the New Testament texts, the acceptance of the historicity of the Petrine tradition and the apocryphal tradition, and the Petrine legend. The second treats of the Bishopric of the Roman Apostolic Church, that Church's claim to the power of Peter, with especial reference to Cyprian of Carthage, and, finally, the assertion of the Supreme Bishopric of the Universal Church.

No historian can be wholly impartial unless he confines himself to the bare recital of facts or compilation of documents. The moment he attempts analysis or appreciation the personal element creeps in. This is true of the present work. These documents will be variously understood according as one views the Papal claims as human or divine in their source. Drs. Shotwell and Loomis, there can be no doubt, have striven hard to achieve complete impartiality (of this there can be no better proof than the use of the Douay version for the citations employed in the section entitled "New Testament Texts"), and if they have shown a slight tendency towards a modernistic viewpoint it is not of serious importance and detracts little from the importance of their achievement; and we have no wish to be captious.

Nevertheless it seems to us that attention must be called to certain points wherein a Catholic historian must disagree with the authors. The suggestion, at least implied, on page 201, of a deliberate utilization of the Simon Magus legend to instill an unfounded belief in the Petrine claims seems hardly warranted. The splendid introduction to Book Two on the "Rise of the See" is somewhat vitiated by the assumption of "the progress of the office (of Bishop of Rome) from a simple bishopric to a primacy." To a Catholic historian this is only part of the story,

for he holds that the growth is rather one of the gradual recognition of an aboriginal primacy inhering in the Roman See. A common non-Catholic assumption, likewise found here not unexpectedly, is that this primacy is largely adventitious in origin, a combination of the power and influence of the city of Rome, the ability of its Pontiffs and the need for a stable and extraneous authority to decide the internecine quarrels of the Eastern Church. This again is only part of the story.

The accusations of heresy brought against Zephyrinus and Callistus and that of apostasy against Marcellinus are hardly warranted by the documents adduced and, in fact, are disproved by Catholic historians. In dealing with Liberius, though the treatment is sympathetic, sufficient care is not devoted to the problem as to which of the creeds he actually signed and its significance. Again the attitude of the authors towards Cornelius and Damasus is anything but sympathetic. Further, is "shibboleth" quite the word to apply to *homoousios*? It represents a fact as no other word can and hence was rightly used and insisted upon.

Finally, we must point out that the authors' views on the dates and authorship of the various Gospels are not wholly in accord with Catholic scholarship. We think, too, that they have failed to grasp the real significance of the Gospels, especially in the case of St. John, in their relation to the claims of the Roman See, but possibly they consider that to be the work of the theologian rather than of the historian.

Yet these are but small defects in a work which is unique in English and is undoubtedly one of the most important contributions to the literature on the Primitive Church published in America up to the present date. Catholics cannot complain of them in view of their own remissness in gathering and arranging this mine of material; on the contrary they owe a deep debt of gratitude to Drs. Shotwell and Loomis for their scholarly production, well worthy of the great institution which has sponsored it. In passing, it should be noted that this is but one volume of a series of studies, entitled *Records of Civilization, Sources and Studies*, being published by the Columbia University Press under Dr. Shotwell's editorship. The book is well printed and bound and furnished with a copious index. The excellent bibliographies appended to each summary and biography will be of the greatest use to students.

A. M. T.

**Religion Without God.** By Fulton J. Sheen, Ph. D., S. T. D. Pp. xiv-368. New York: Longmans, Green and Co. \$3.50.

About twenty-five years ago, G. Lowes Dickinson wrote a thought-provoking work entitled *Religion: A Criticism and a Forecast*. He was thoroughly imbued with the supremacy of science as the supreme interpreter of life and the universe; hence his view was essentially atheistic. He denied revelation; all Christian truths, such as Adam's fall and Christ's redemption, were no more than mythology, a mythology that was accepted by religiously inclined people because it "worked." He believed that the inspiration of Christ's life would be the same "whether man regarded the Gospels as myth or fact, and would depend not on the existence of Christ in the past or present, but on the conception of life embodied in His story." Such a statement is blasphemous as well as contrary to a fair and unprejudiced reading of the Gospels themselves as merely historical records. But it is based on a philosophy that neglects and repudiates the highest of all sciences, metaphysics, which is rejected for a philosophy that does not rise above the mere facts recorded by science.

Yet, G. Lowes Dickinson had read the signs of the times well, for in Dr. Fulton Sheen's synthesis, *Religion Without God*, we have a critical examination of the fulfillment of Dickinson's prophecy that, "It is possible, it is common to believe in God, without having religion; it is less common, but it is not less possible, to have religion without believing in God."<sup>1</sup> In the work under consideration, Dr. Sheen sums up this gradual evolution in modern religious thought as follows: "The sixteenth century asked for a 'new Church,' the eighteenth for a 'new God,' and the twentieth asks for a 'new religion.' In response to these appeals and in the name of 'progress,' 'science' and 'liberty,' the Church became a sect, Christ but a moral teacher, God the symbol for the ideal tendency in things, and religion an attitude of friendliness to the universe." (p 3.)

Dr. Sheen's position as a Scholastic and Neo-Thomist was well established in his first work *God and Intelligence*. It was hailed everywhere as a most timely work and one of the most important contributions to philosophy that have appeared in current English writings. It was the result of a fair and thorough appraisal of contemporary thought analyzed in the light of the *Philosophia perennis* of St. Thomas and the Thomistic school.

<sup>1</sup> *op. cit.*, p. 57.



The present work is a further application of the Neo-Thomistic method of Louvain to contemporary notions of religion. The author first presents the case for the modern notion of religion by permitting its philosophers and authorities to give their position in their own words. Secondly, he gives us an illuminating outline of the historical origins of the contemporary idea of religion, for "We are *solidaire* with the past intellectually as well as physically. We are children not only of our age but we are children of every age." (p. 86.) Finally, we are given a critical appreciation of the contemporary notions of religion as seen in the light of the philosophy of St. Thomas Aquinas. It is here that the author shows the power of Thomism and applies the thought and principles of the "Prince of Philosophers" in constructive criticism. His examination and appreciation is constructive, and therefore valuable, because he has clearly indicated to our contemporaries whither their chaotic thought is leading them; moreover, he points out that all that is true in its philosophy and thought, that all its hopes and aspirations, will find their realization and fulfillment only in the religion of Christ which He entrusted to His Church, and with which He promised to be unto the end of all time.

Catholics and non-Catholics alike will relish this trenchant and vivid portrayal of our contemporary religious thought. It will serve as a stimulus to quicken those who have known the privileges and blessings of their God-given heritage, the Catholic Faith. It should be provocative of thought among non-Catholics by causing them to take stock of the bankruptcy that threatens Protestantism, and by pointing out the correct solution of issues at stake.

J. M. B.

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**Thomas Aquinas.** His Personality and Thought. By Dr. Martin Grabmann. Translated from the German by the Rev. Virgil Michel, O. S. B., Ph. D. Pp. ix-191. New York: Longmans, Green and Co. \$2.50.

St. Thomas Aquinas! What a name, and what wonderful thoughts arise when it is mentioned. His is a personality and life that has been the subject of numerous works down through the ages, the subject of numerous letters and encyclicals of the Popes, the guide of Christian philosophers and theologians throughout the centuries. He is a Saint and Scholar; a Saint first and then a scholar. And all that is written about the Angelic Doctor will not suffice to make clear his immense influence on his own times and the succeeding ages.

Dr. Martin Grabmann of the University of Munich has added to our store of Thomistic literature and his addition is one that will be most welcome in Scholastic circles in English-speaking countries since it has been so ably translated by the learned Benedictine Dr. Virgil Michel. It will be of interest to beginners and to those who have a more advanced knowledge of St. Thomas both on account of the method the author employs and the more recent discoveries that he has made in his thorough study of the subject. He introduces us to a study of St. Thomas, as a man, as a saint and as a scholar; then he shows us the result of the Angelic Doctor's writings, on his own time, on the years immediately following his death, adding a list of the authentic works in the light of modern scientific research. He concludes the first part of his book with a summary of the disputes that resulted from the innovation and the progressive Aristotelianism of St. Thomas.

The Angelic Doctor was gifted with an amazing intellectuality which cannot be entirely attributed to divine inspiration, and Dr. Grabmann brings out very nicely the sources that played a prominent part in the building up of Thomas' system. In regard to Thomas and authority Dr. Grabmann says: "Thomas approaches his sources with sympathy, but with independent judgment. He esteems Aristotle very highly. Nevertheless, he goes his own way in questions which according to his conviction are not correctly solved by the Stagairite." And again in regard to Thomas' method the following might be of interest to non-Scholastic students: "In his research Thomas admirably combined observation and speculation, analysis and synthesis. He strikes a middle course between a one-sided emphasis on the factual at the expense of ideal truth, and a one-sided emphasis of the ideal at the expense of the factual—between a positivistic empiricism and an exaggerated idealism. His view on the nature of feeling is characterized by a considerable measure of psychological observation."

In the second part of the book, "The Thomistic Synthesis," we quickly discover the genius of the Doctor as an entertaining and skilful writer. He arouses our interest in Thomas' doctrine by putting forth in a clear, concise and orderly manner the thought and the method of the Saint. He is free in his use of quotations from St. Thomas which are woven together with such dexterity and finesse as to make it a most readable as well as an enjoyable volume. His vast and comprehensive knowledge of all the works of Thomas lends charm, and introduces the reader to some works of the Angelic Doctor that are seldom seen mentioned in print at the present time.

This work does not profess to be a complete analysis of St. Thomas' doctrine but it serves as an inspiration to those who have studied Aquinas and it will intrigue outsiders into investigating his works. The author's eminent standing as a Thomist historian lends authority to his statements. Dr. Grabmann concludes his work with a brief resumé of the different methods of acquiring a scientific understanding of Thomas the philosopher and theologian. J. I. R.

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**Catholicism and the Modern Mind.** By Michael Williams. Pp. 348. New York: Lincoln MacVeagh, The Dial Press. \$3.50.

An agency whose influence extends to every stage of life, personal, cultural, educational, and political (in the Aristotelian sense of the word, that is, affecting all social activities) certainly deserves careful consideration on the part of right-thinking persons and men who are earnestly concerned about the commonweal.

The Catholic Church in the United States is such an agency—the present work is full of facts that prove this truth—and thanks to the marvelous workings of God's grace, she has gripped the clear-visioned mind and stolen away the big heart of the man who wrote this book. Having seen the face and mien of Catholic truth in action, he surrendered mind and heart to its cause. Ever since he first had that joyful "nativity of his soul" into the kingdom of Christ's Church fifteen years ago, he gave up his entire being to this powerful agency. From that time on, he has been almost exclusively engaged in Catholic Journalism and authorship, or activities connected with the work of this Church as an official of the National Catholic Welfare Conference. He has met and talked with priests throughout this country, and in Canada, and Rome. He has talked to writers, teachers, missionaries, city and country clergy, social workers, scholars, artists, contemplatives, scientists, and musicians, and has carried on correspondence with many whom he never met. He has been the happy recipient of intimate confidences. And all these factors have contributed to the profound knowledge and sincere practical love that he has of the nature and influence of Catholicism.

The Modern Mind also has been carefully considered by this wide-awake journalist, who at one time worked as reporter on the *New York World* and other metropolitan dailies, and later was city editor of the *San Francisco Examiner*. The Book of the High Romance tells us how well he was acquainted with the Modern Mind. He has known "the confusing, baffling influences" of many writers of various kinds. At one time he followed the Socialists, had his attractions toward Anglicanism, took more than a peep into the

tangled mysteries of Theosophy and Occultism. William James, Wincenty Lutoslawski, the "Polish Yoki," and many others played a prominent role in his "high romance." He has studied the Modern Mind for more than twenty years and he gives some of its main opinions, lays down its propositions toward the close of this interesting book. We shall only give a few: "The Modern Mind is Science. There is no 'supernature.' Man is the apex of Nature. Religion is the poison of the soul. The soul is simply the name for the finest and most powerful known forces of matter organized in that form of universal matter known as man . . ." (p. 345.)

Realizing that it is a law of the human mind to communicate to others that which we ourselves hold to be good or true, this inspiring writer in his peculiarly vigorous and unmistakable language has written this book to tell us that the Catholic Church in these United States, as in all other countries, "is harmonious and co-operative with the valid spirit of the nation, which in its origins and its still existent ethos is not controlled by the Modern Mind, that it is one of the main founders of the United States, through the work it did in Maryland . . . ; and that through its Spanish and French missionaries and pioneers, the Church gave to the United States very valuable cultural origins and influences—in literature, education, art, architecture, drama and human heroism." (p. 347).

It might, perhaps, be useful to remember that most of the matter in this book appeared before in various magazines and reviews, but this fact should in nowise detract from the permanent interest of the subject treated, for they are concerned with contemporary social problems of our time.

C. M. Z.

**James The Second.** By Hilaire Belloc. Pp. viii-298. Philadelphia: J. B. Lippincott Company. \$4.00.

"The long expected vindication of James II of England and Ireland, VII of Scotland, last legitimate king of the three kingdoms . . . is not a biography, still less a chronicle. It is an attempt to portray a character. . ." This statement of the author, placed at the beginning of the book should be borne in mind when reading and even more especially when forming an estimate of the work. Judged with this in view *James II* cannot fail to be accounted amongst Mr. Belloc's finest works of this sort. Hilaire Belloc is primarily a littérateur, "the greatest master of English language alive," Huddleston calls him, and it is his rare ability to use his literary talents in making history live and glow that has secured his high place among modern writers. Never, perhaps, has this ability shone forth more clearly

than in this present work. The careful portrayal of James' character, its development through the stormy trials of his youth, its crystallization in manhood, and its steady, unswerving march through all circumstances to the end is admirably executed. The minute study of the circumstances surrounding the character, and in which its destiny had to be worked out, is pursued with rare acumen. The story as a whole moves with the vividness and force of a drama. Especially toward the end, and particularly in the passages describing military movements, is this quality preeminent.

As a contribution to history it is more difficult definitively to evaluate the work. Mr. Belloc, as usual, has a certain definite thesis to defend, and, of course his prejudice against the wealthy oligarchy and their instrument, the House of Commons, colors the entire account. We must not expect impartial history, since the work was undertaken, mainly, to offset some very partial history on the other side. It is, in effect, a direct attack upon this generally accepted historical tradition, which by this time has become firmly entrenched behind a strong breastwork of documentary and other historical evidence. When one attempts to overthrow a bulwark of this sort one should come armed with the strongest weapons available; weapons whose validity and force will be recognized at the bar of history. Unfortunately Mr. Belloc disdains to use such weapons. He uniformly neglects to give his sources and but rarely quotes his authorities. True, it might detract somewhat from the smoothness and lucidity of his style to do so, but it would as surely add to his prestige as an historian. It must not be thought, however, that this work, even as it is, is not of exceedingly high historical value. At the very least it proves that the traditional interpretation of James' life, character, and actions is not the only possible one; that there is something to be said on the other side which is far more favorable to this much maligned monarch, and also probably truer. It serves to balance the scales, as it were, and to recall to men's minds that the last word on this question has not yet been pronounced. This book should re-open the entire question and bring about a thorough reconsideration of James II's case. When this has been done and Belloc's arguments weighed in the balance against the "official histories"; when the mists of accumulated legend and the partisan strife of propagandists have vanished, the real character of King James will appear; and it is not rash to believe that this character will resemble the one portrayed in this work rather than the one presented by the hostile Whig historians.

T. R. S.

**The Treasury of Faith Series.** General Editor: The Rev. George D. Smith, Ph. D., D. D.

*Divine Providence.* By the Most Rev. Richard Downey, Ph. D., D. D. Pp. xi-84.

*The Angels.* By the Right Rev. Dom Anscar Vonier, O. S. B. Pp. x-84.

*The Fall of Man and Original Sin.* By the Rev. B. V. Miller, Ph. D., D. D. Pp. ix-85.

*Christ, Priest and Redeemer.* By the Rev. M. C. D'Arcy, S. J. Pp. ix-83.

*Actual Grace.* By the Rev. E. Towers, Ph. D., D. D. Pp. v-85.

*Eternal Punishment.* By the Rev. J. P. Arendzen, Ph. D., D. D., M. A. Pp. ix-84. New York: The Macmillan Company. Each \$0.60.

The success of the first six volumes of the Treasury of Faith Series, edited by the Rev. George D. Smith, led us to look forward to a series which would prove of great value to the Church in English-speaking countries. Our expectation is well fulfilled in the six volumes most recently published. They are in every way the equal of their predecessors; they are a noteworthy contribution to contemporary Catholic literature.

The authors of these little volumes "explain in simple language," as the blurb says, "some important point of Catholic Doctrine." Their style is always good; each of them presents his subject in a calm, clear manner which engenders confidence in the reader. The truths are not embellished or minimized: they are simply made to speak for themselves. Theories are distinguished from facts and certainties, and those things which are not of faith are not confused with mere opinions. The primary object, which is "neither controversial nor apologetic but expository," is always kept in mind. All of these volumes are, as Archbishop Messmer says of *The Angels*, "remarkable pieces of clear-cut condensation."

Archbishop Downey considers in *Divine Providence* the notion and aim of Divine Providence, the attributes of Divine Providence, and the problem of evil in relation to Divine Providence. The style is remarkably pleasant and the thinking very clear. The outline form of the Table of Contents makes the reading and understanding of this work easier than that of some of the other volumes where such an outline is lacking. To the two sentences on pages 28 and 29: "To have a perfect knowledge of any agent in its causes is to have a perfect knowledge of its effects . . .," and ". . . God knows . . . man perfectly, in the intimacy of creation, and because of his infallible knowledge of the being in its cause, He has an infallible knowledge of that being in its effects," we would say this: knowledge, pre-

cisely as it is knowledge and nothing more, of a free cause or agent will never give infallible knowledge of that cause or agent: to say otherwise is to destroy the notion of a free cause.

In orderly sequence Dom Vonier treats in *The Angels* of the nature, cult, life, and perfection of the celestial spirits, of Guardian Angels, of the bad angels' sin and of their influence on man, and of the manner of our association with the good angels in heaven. The twelve "widely accepted theorems concerning angelic existence," in the chapter on "Angelic Life," aid much in clarifying our ideas on that subject. Frequent use is made of the teachings of the Angelic Doctor. We may say of this exposition of Christian Doctrine what was said above in a general way: it is admirably done.

Another indication of the progressiveness of the series is that a Catholic layman, Mr. George N. Schuster, was chosen to write the introduction *The Fall of Man and Original Sin*. Dr. Miller treats very logically in this little work of two points: Adam before, in, and after his fall; and, the nature, transmission, and effect of original sin. He intends "setting in view what the Church means by and teaches in the dogma of the fall and original sin, and gathering together and explaining . . . its various theological consequences and implications." He carries his intentions out well. His treatment of the fate of the souls of infants who die without Baptism is good. Besides the exception made for St. John the Baptist, who was *conceived* and not *born* with original sin (note, page 42), we would make another, following St. Augustine and St. Thomas, for Jeremias.

*Christ, Priest and Redeemer* is divided into two parts corresponding to the title. Part the first is introduced with the notion of sacrifice. Father D'Arcy realizes that he is confronted with many theories but without going into them he gives us a clear and sufficient notion of the term. The character of Christ's priesthood is carefully delineated in the two succeeding chapters. Part the second is divided into three chapters which deal respectively with Christ the Redeemer, with the meaning of Redemption, and with the effect of Redemption. In this part there is a good explanation of the various theories of Redemption; the conclusion reached is that "the doctrine of St. Thomas is the fulfillment of the other theories and the replica of that of St. Paul."

To explain for the ordinary mind the intricacies of *Actual Grace* is no mean task. The Rev. E. Towers, however, has done this remarkably well. He presents in a clear, intelligible way the Catholic

doctrine, passing over in the actual text the discussions of the Molinists and Thomists but explaining them in the Appendix. Some of the truths enunciated may at first consideration discourage us but Father Towers has foreseen this by showing the beauty and attractiveness of the important phase of Revelation which he explains.

Father Arendzen's *Eternal Punishment* "comes at a time when there is a great need of a clear exposition of hell," as the Rev. Charles J. Mullaly, S. J., remarks in the Introduction. We agree with the Reverend Editor of the *Messenger of the Sacred Heart* that in this volume "the reader will find not only a clear explanation of Catholic doctrine, but will be pleased to note that the objections against the doctrine of hell are met honestly and with a clearness that should be helpful to those wishing to know what the Catholic Church teaches." After an introductory chapter, the author considers, in turn, the nature of eternal punishment, eternal punishment in Scripture, in Tradition, in relation to reason, and, finally, eternal punishment with reference to special questions. The chapter on "Eternal Punishment and Reason" is opportune.

For the Editor of the Series we have words only of commendation. Mgr. Joseph H. McMahon says of Archbishop Downey's work: "Every page reveals the thorough grasp of this difficult theme by the author. Evidence of familiarity with the literature of the subject, ancient and contemporaneous, abounds. . . . Aptness of illustration, acuteness of thought, enhance its value." These words exactly describe our opinions of all the volumes. Consequently we may recommend them with Bishop Conroy's recommendation of *Christ, Priest and Redeemer* "not only to those who properly desire to fortify their faith through consideration and reflection upon these central truths of Catholic religion, but also to earnest enquirers outside the Catholic fold who are willing to approach their study." If we are allowed to express one hope it is that the index to be compiled at the end of the Series will be so complete as to make *all* the material of each volume easily available. T. M. S.

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**Hail Holy Queen.** A book of Prayer and Counsel for Catholic Girls and Women. The Roman Missal for Sundays. By Rev. Charles J. Callan, O. P., and Rev. John A. McHugh, O. P. Pp. 720. New York: P. J. Kenedy & Sons. \$2.50 to \$6.00.

It was a happy thought that led to the production of this practical and attractive prayer book for women. We hesitate to use the adjective "unique" because of its frequent abuse in book-review parlance, and yet we have here something new and singular of its kind.



Like the former books by Fathers Callan and McHugh—*The Man of God*, for Catholic men and *Blessed be God*, for general use—this book has the touch of originality about it. An original feature, for instance, is the way in which the ceremonies for the sacraments of Baptism, Penance, Holy Eucharist, and Matrimony are given and explained (the complete Mass for Bridegroom and Bride is added immediately after the ritual for the celebration of Matrimony); explanatory notes on the various parts of the Mass, and other notes doctrinal and historical.

As a missal it contains the Proper of the Mass for all Sundays and Holy Days of the year and also for some special feasts, as those of St. Therese of the Child Jesus and Blessed Isaac Jogues and Companions. The variable parts given in the "Ordinary of the Mass" are taken from the Mass of the Immaculate Conception. As a prayer book, besides containing the ordinary prayers and devotions usually found in prayer books, it has special prayers for particular occasions and necessities.

A notable feature, and worthy of special mention, is the introductory part—seventy-seven pages—of "practical counsels and maxims for Catholic girls and women." These words of wisdom, from noted theologians, should be of immense good and interest, particularly to those for whom they are intended. We note a few of the headings here treated: "Amiability," "Attractiveness," "Charity," "Cheerfulness," "Courtship," "Marriage," "Vocation," the virtues and other important matters bearing on the life of the Catholic girl and woman. We might add that the publishers on their part, in press work, paper, and binding have effected in this book a thing of beauty.

N. M. W.

#### A Library of the Dominican Spiritual Life.

- Die Briefe des seligen Jordan von Sachsen.* (The Letters of Blessed Jordan of Saxony). Translated from the Latin, with an Introduction by Johannes Mumbauer. Oktavformat lii-129 Seiten. In Indanthrenleinen geb. 3.80 RM.
- Das Tugendstreben der Mystikerinnen.* (Virtue-striving of the women of the Dominican Mystical School). By P. Hieronimus Wilms, O. P. 298 Seiten. In Indan. geb. 4.20 M., kart. 3.75 M.
- Von göttlichen leben.* Thomas von Aquin (Treatise on the godly life with a commentary by P. Lemonyer, O. P. 216 S. In Indan. geb. 3.90 M., kart. 3.45 M.
- Die mystische Seelenentfaltung unter dem Einfluss der Gaben des Heiligen Geistes.* (The mystical development of the soul under the influence of the gifts of the Holy Ghost) presented according to the mind of St. Thomas. By Von P. Laurentius M. Siemer, O. P. 169 S. In Indan. geb. 3.60 M., kart. 3.15 M.

*Der seligen Margaretha Ebner Offenbarungen und Briefe* (The revelations and letters of Blessed Margaret Ebner) revised and prefaced. By P. Hieronymus Wilms, O. P. 292 S. In Indan. geb. 4.20 M., kart. 3.75 M.

In Preparation:

*Von den beiden Geboten der Lieber und den zehn Geboten des Gesetzes.* Thomas von Aquin.

*Tugendstreben im Ordensstand.* Humbert von Romans.

*Das Geistliche Leben.* Vinzenz Ferrer.

*Paradies der Seele.* Albertus Magnus. Germany: Albertus Magnus-Verlag, Vechta in Oldenburg, 1927.

This is a selection of works of the outstanding representatives of asceticism and mysticism of the Dominican School, presented for edification and instruction on those ever-present questions regarding the inner life. To the neophyte in the spiritual life or the person of practical bend of mind, the titles of these books on Dominican Spirituality, might at first impression lead to the opinion that they deal with spiritual problems on a plane too high for the comprehension of the average religious. Yet, the contrary is the fact. The writings are practical in content, with no great tendency toward the abstract which might tend to dehumanize them entirely. They reveal the simplicity and intellectuality of great natures and the practical piety of outstanding personalities. They are full of sound nutrition for the searchers of tangible matter, who wish to base their lives on sure and practical norms, to which they may refer in the recurring doubts of their inner life, as well as in the perplexities of active life. These books are not full of dry theories, but of practical treatises, set forth, not in vague sentences of high speculation, but for the most part in tracts, conversations, and letters based on fundamental principles and spiritual experiences. No one can come away from the reading of them without a deeper sense of spiritual values and a fuller appreciation of the common sense of these exponents of the fundaments of religious life and Dominican ideals. E. H. S.

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**Universal Knowledge.** A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religion, Nations, Races, Customs and Institutions. Edited by Edward A. Pace, Ph. D., D. D.; Conde B. Pallen, Ph. D., LL. D.; Thomas J. Shahan, D. D.; James J. Walsh, M. D., Ph. D.; John J. Wynne, S. J., S. T. D.; assisted by numerous collaborators. Twelve volumes. Volume II, B-Byz. New York: The Universal Knowledge Foundation. \$75.00 (and higher) per set.

This is the second of the proposed twelve volumes of this entirely new encyclopedia. Only twelve volumes! Can it be complete? Yes,

because in fact it is; because its striking feature is conciseness and intelligent elimination of unnecessary repetition, elimination of biography of transient celebrities. Here is an example of its concise method. Under "Beard" the old encyclopedias devote two, three, or more inches of space to each of six or seven bearing that name. *Universal Knowledge* treats them adequately in catalogue form in about two inches by the omission of long phrases and by abbreviations. For example: "Beard, Wm. Holbrook, brother of James Henry, b. Painesville, O., 13 April, 1825; d. New York, 20 Feb., 1900, is known for his paintings of animal groups humanized under such titles as 'Darwin Expounding His Theories,' 'Eavesdroppers,' 'His Majesty Receives.'"

Codified knowledge is swelling beyond confinement; it is bursting the rivets of any single container. Encyclopedists of the past have tried with but limited success to propose knowledge universal in the sense that they tried to press within about everything. But it is hardly the function of an encyclopedia to be a substitute for a Congressional Library. *Universal Knowledge* is universal in the sense proper to an encyclopedia. It is a summary, a brief and concise summary of all general information of importance. It does not attempt to step beyond the limits of a pregnant outline of the fund of knowledge which the ages have handed down to us, an outline of the old enriched by the latest fruit of the modern mind.

The two volumes of *Universal Knowledge* already in print are proof enough that they, with the ten volumes to follow, will make a set of twelve simply written, learned handbooks of general information. After diligent comparisons with well-known encyclopedias of our day the "B" volume of *Universal Knowledge* can be recommended honestly. It has the Catholic atmosphere, but is not one-sidedly Catholic. In its general fund of information, it stands with the best; in conciseness and easy style, when treating technical subjects, it surpasses—and this in spite of the apparent disadvantage of comprising but twelve volumes. ————— D. M. v. R.

### DIGEST OF RECENT BOOKS

**RELIGION, PHILOSOPHY:** The scholarly editor, Hilaire Belloc, has made no mistake in listing **The Catholic Church and Confession** among the most recent publications of The Calvert Series. Fathers Geddes and Thurston of the Society of Jesus have handled their subject in an admirable manner. Confession as it is practised in the Roman Catholic Church is indeed a great bugbear to many otherwise well-thinking and tolerant non-Catholics. This is certainly the more regrettable when we realize how few Catholics can offer any real enlightenment when questioned by those

outside of the true fold. *The Catholic Church and Confession* offers a remedy—not in flowery language, not in subtle mastery of sentimentality, but in an exposition of a doctrine as old as Christianity itself, in a Scriptural foundation that is not counterfeit, and in an appeal to reason that cannot be gainsaid. This excellent volume is worthy of widespread popularity; it has a mission to fulfill; it has a message for every fair-minded man, woman, and child. (Macmillan, \$1.00.)

How very few students of Newman ever think of him as a devout client of the Blessed Virgin. Yet this seemingly cold intellectual giant had the warmth and simplicity of a little child in his devotion to the Blessed Mother of God. In this he was not unlike Leo XIII and St. Thomas Aquinas. **The Mariology of Cardinal Newman**, by Rev. Francis J. Friedel, S. M., M. A., S. T. D. (Marianist), shows us Newman in the light of this Catholic doctrine both before and after his conversion to the Catholic Faith. While this work may and should be read by the Catholic and non-Catholic lay person, it should be of particular interest to the priest and theological student. A study or even serious reading of it will help immensely to more accurate and clear ideas on the place of the Blessed Virgin in Catholic doctrine and in the whole work of man's Redemption. Sentiment may have its place in human devotion but Catholics should have an intelligent doctrinal foundation for their devotion to the Blessed Virgin. What is Catholic teaching on the Blessed Virgin? What did the early Church hold? What did the Fathers teach? These are questions that came to the puzzled Newman as he groped in the darkness of error and prejudice. He resolved to solve them and succeeded well as is shown in the present work. Even in Protestant days, Newman, because of his deep study on the mystery of the Incarnation, had a firm inner devotion to Mary because of her supereminent dignity. He "stood in awe at the thought that God is man, that God had a Mother." Dr. Friedel has divided his work into two parts: the "Psychological evolution of Newman's Marian doctrine and devotion," and "Newman's Marian doctrine." In this way he has skillfully given a summary of Catholic teaching on the Blessed Virgin with special reference to the attitude and position of Newman. (Benziger, \$3.25.)

A recent work that will be found useful for spiritual reading and meditation is **Our Lady's Titles**, by the Rev. Albert Power, S. J. Father Power has a keen insight into spiritual things and from his wide reading and deep study and thought on the prerogatives of the Blessed Virgin Mary has given here in attractive form the product of his reflections. He has divided his book into five parts according to the divisions of the Litany of Loretto: Maternal titles, Virgin titles, Mystic titles, Mercy titles and Queen titles. There is also a reference page to readings suitable for special feasts. (Pustet, \$2.00.)

**La Montee du Sacerdoce** is the most recent spiritual treasure from the pen of the zealous bishop of Vannes, Mgr. A. Gouraud. As the title suggests the book is intended to benefit the priest and the seminarian. In very logical order the author treats first of the exterior steps in the ascent to the priesthood and secondly of the interior "ascendings" of the priest. Every possible phase of the priestly life is treated in a vigorous and practical style. The author's twenty years in the episcopate, and as many in the earnest guidance of the lives of his clergy, amply qualify him to speak with authority, and it is certain that this latest work will be of much practical and spiritual benefit to those to whom he has addressed it. (Lethielleux, 12 fr.)

Of the many works dealing with meditation and contemplation we know of none just like the recent booklet **Prayer and Intelligence** by

Jacques and Raissa Maritain. It is a new treatment of an old subject, and the new treatment is done with a view to interesting a particular class, namely, those of the intellectual world. As the foreword explains: "It is but an attempt to disentangle and state as clearly as possible, in the spirit of Christian tradition and of St. Thomas, the main directions which seem suitable to the spiritual life of persons living in the world and occupied in intellectual pursuits." This is indeed a little book but contains much, much of thought philosophical and theological, and demands serious study and reflection on the part of the reader. The translation is from the able pen of Algar Thorold. (Kenedy, \$0.85.)

**Newman on the Psychology of Faith**, by Rev. Sylvester P. Juergens, S. M., S. T. D., is welcome as a reminder of a fact too often forgotten. Though Newman is poet, preacher, stylist, he is, par excellence, the religious psychologist. In the *Apologia* we have the dissection of a religious soul, while in the *Grammar of Assent* we have its counterpart in relation to the mind. In the present work Dr. Juergens has given us a concise exposé of Newman's analysis of the mental processes concerned with assent and certitude in general and as they apply, in particular, to the problem of faith, as this analysis is to be found primarily in the *Grammar of Assent* and his *University Sermons*. It must be admitted that Newman is not always in accord with Scholastic philosophy in his explanations, a fact which causes regret that the author has not taken the opportunity to give a running comparison of the two. Perhaps Dr. Juergens will, at some future time expand the first two chapters of the present book and relate it to Scholastic philosophy. The book is well written but, in view of the natural obscurity of the subject-matter, far too compressed. We commend the title which really expresses what Newman was aiming at in the *Grammar of Assent*, which he named with his usual infelicity in this regard. It is to be regretted that the references and footnotes are relegated to an appendix, a very unhandy place. We note the omission in the Bibliography of any reference to Canon Barry's excellent little *Cardinal Newman*, which is the best brief introduction to the study of the Cardinal's life and work, and which in addition, has a brief exposé of the subject of the present work, which could profitably be read as an introduction to it. (Macmillan, \$2.75.)

**Henri Bergson**, by Jacques Chevalier, translated by Lilian Clare, presents to us "the real meaning the Bergsonian teaching, its spirit and its method." The work is authentic, as M. Chevalier, whose original bears the approval of M. Bergson, has authorized the translation. Intuition is the keynote of Bergson's doctrine. His "intelligence" is what we call reason, and something not to be trusted as "it distorts reality." Furthermore, the concept for him is merely a symbol and not representative of reality. Only intuition can bring us inside things; it alone can "apprehend reality at its sources . . . before it obeys the bias which the intellect imposes." Intellect, for him, is nothing in comparison with intuition, and yet how can we prove the existence of intuition without the intellect, since the intellect distorts reality. In trying to avoid the Scylla of materialism, M. Bergson has fallen back into the Charybdis of idealism. Yet the student of philosophy will appreciate the appearance of this volume containing as it does so much of the different works of Bergson in one, besides being an authoritative statement of the religious implications of his philosophy. (Macmillan, \$2.50.)

The cosmological problem has become one of great interest. New books on the subject are welcomed, and more so when they are adapted not only for use in the class room but also for the general reader. Such a book has been offered by Father MacWilliams, S. J., in **Cosmology**. His work treats of the Universe in general with significant articles devoted to

teleology, evolution, and entropy, following which is a consideration of the properties, common and specific, of bodies. Each article is arranged with the prenotes necessary for a clear understanding of terms, a brief presentation of the views of the various schools that have interested themselves in the question, arguments with their explanations, and answers to difficulties. Problems of paramount interest today are handled briefly yet clearly and comprehensively. By all interested in philosophy this work will be appreciated as a helpful explanation of the relation between Scholasticism and empirical sciences. (Macmillan, \$2.50.)

**BIBLICAL:** Using the Rheims Version, the Reverend Newton Thompson, S. T. D., has compiled a **Verbal Concordance to the New Testament** which should prove to be a work of great value for Scripture students generally and for priests in the preparation of their sermons particularly. It is a comprehensive volume and any text contained in the New Testament can readily be located by looking up any word which occurs in the text. The book is well printed, nicely bound in cloth, and gives proof of laborious effort put forth by the Reverend author. (John Murphy Company, \$3.75.)

A work of interest, a work that has been highly praised by both Catholic and non-Catholic authors, is J. F. Sheahan's **The English in English Bibles**. In it a comparative and scientific study of the first fourteen chapters of the Gospel according to Saint Matthew, as set forth in the three editions of the Holy Bible, Rheims (1582), Authorized (1611), and Revised (1881), gives evidence of intelligent and patient research on the part of the author. Profuse notes pertinent to the subject-matter are an additional ornament to this fine volume. (Columbus Institute, Poughkeepsie, N. Y.)

**Social Principles of the Gospel**, by Alphonse Lukan, translated from the French by Rev. T. Lawrason Riggs, contains the first two parts of the author's monumental work on the **Social Teaching of Jesus**. In this present volume he shows clearly that Christ did lay down a set of social principles. These, however, are subordinated to His primary purpose, the salvation of man. Among the principles enumerated by the author are the following: (1) Jesus was the first to teach that God the Father is the common father of all men; (2) the Messiah was sent not only to the Jews but to all men; (3) sin brings evil both to the individual and to the State; (4) the individual and the State are dependent one upon the other. In His sermons and parables Jesus formulated principles governing man's actions with regard to his fellow men and to his State. He made legislations for the family, the unit of the great family of the kingdom of God on earth; He raised the state of woman above that which had formerly been hers; He gave rules for the conduct of children; He forbade divorce. The value of this work is increased by the many citations from modern writers on this subject and by the analysis preceding each chapter. It is to be hoped that an index will be added when the author completes his work. (Macmillan, \$2.25.)

**HISTORY, BIOGRAPHY: The Capuchins in French Louisiana (1722-1766)** by Claude L. Vogel, O. M. Cap., Ph. D., is the title of the eighth volume of Franciscan Studies. In his monograph Dr. Vogel sheds light "on a period in American Church History hitherto shrouded in darkness" and has saved from oblivion the missionary achievements of the Capuchin sons of St. Francis in the pioneer days of America. For more than two centuries the lives, labors, successes and failures of the friars of Campagne have been buried in archives of America and Europe. There is no other satisfactory account of the Louisiana mission in English. The author divides his history into nine chapters. He opens his story with the

essential facts, civil and religious, dealing with the discovery, exploration, and settlement of the colony up to the coming of the Capuchin missionaries. In the successive chapters he treats of the initiation and development of the faithful pastoral work of the friars among the colonists and the Indians, their educational and social work, the coming of the Jesuits to New Orleans, and the controversy over ecclesiastical jurisdiction. The work is a scientific historical investigation and shows painstaking research, historic sense in the criticism of the documentary sources, and a scholarly synthesis of the facts obtained from the sources. Dr. Vogel manifests an acquaintance with the historical method, proved by his dexterity in gathering pertinent documents and in critically sifting the facts contained in them. The work is prefaced with a brief account of the Capuchin sons of St. Francis and contains a full and excellent bibliography. (Wagner, New York.)

Usually the result is tiresome when an individual gives the effect of the universe upon himself, and his orientation to the universe. Yet Jorgensen has done this and the result is an excellent autobiography—**Jorgensen, an Autobiography**. In it we find the traits and particulars of the man as he was and of the era in which he lived. Jorgensen held no particular religious beliefs, and he lived in Denmark when the theories of Brandes, Ibsen, Taine and Nietzsche held full sway. Both the man and the era are interesting, and the attention is chained, by a keep selection of those events and of those actions which induce thought. The story is a delineation of intellectual development. Intellectual discourse was the favorite diet of Jorgensen and it is the principal theme of his autobiography—the literary, scientific, political, and religious thought of half of Europe. His friends were Brandes and Viggo Stuckenberg. Living where the moral teachings of Ibsen and Taine were put into practice, he records his impressions and reaction. The political subjection of his countrymen, the atheism of friends, the common-law marriages of his neighbors—all these receive detached treatment. Attracted by Rome as so many intellectuals are, his mind became more and more concerned with the study of Catholic truth. Catholic saints and mystics, like Catherine of Sienna, Francis of Assisi, and Eckhardt, opened up new trails and new vistas in life for him. He made the inevitable journey to Italy, where his Catholicism became final and complete. (Longmans, \$3.50.)

A happy and valuable contribution to the fast accumulating treasury of biography, is the life of **Cardinal Mercier**, by Monsignor A. Laveille. Here is a full-view picture of the man, in whom was so nobly exemplified, the intellectual, the teacher, the spiritual director, the churchman, the patriot, the apostle. The vivid account of his early efforts, his unstinted energy and notable achievements in the establishment of the Higher Institute of Philosophy at Louvain, and in the inauguration of the *Revue Neo-Scholastique*, will be welcomed by the multitudes interested in the return to the sound doctrine of the Angelic Doctor. The establishment of the Seminary of Leo XIII manifested that zeal which found its full flower in his monumental works as Archbishop of Malines. The wise counsellor and prudent adviser who became the serene comforter and courageous protector of his people during the tragic days of the war is portrayed in glowing style. His desire "*Ut unum sint*," which resulted in the "Conversations of Malines," was born of that unflagging zeal that ran the whole gamut of his life's activity. This biography nicely sketches the noble traits and eminent endowments of the priest who became the "idol of the world." The English translation is superb, despite the lapses in ecclesiastical idiom. (Century, \$2.50.)

A religious leading an intensely active life, yet with the spirit of a contemplative, is the subject of **A Daughter of the Cross**, Life and Mystical

Letters of Sister Emilie, by the Rev. C. Richstaetter, S. J. (translated by F. C.). "We may here follow the ascent of a soul in conflict and in pain to the heights of heroic virtue and sanctity through the most faithful accomplishment of the most ordinary duties." In this biography we find the record of fourteen years of a religious life filled to the brim with loyalty, courage, and self-sacrifice, and marked throughout by a "systematic and heroic fidelity in little things." As to the book itself Father Richstaetter has added some Notes on the Mystical Letters, demonstrating how these revelations "afford important evidence for a psychological appreciation of the higher graces of prayer and also for the distinction between them and pseudo-mystical phenomena," and in so doing seems to have made a decided contribution to mystical literature. Although admirable reading for any Catholic this little volume will be of special value to religious, who will find in it a source of much consolation and encouragement. (Kenedy, \$2.75.)

**DRAMA, LITERATURE, FICTION:** Paul Green has written the preface for the fourth series of **One Act Plays for Stage and Study** in which he expresses the opinions of a great number of the lovers of the drama. The drama as an art is disappearing and in its place we have entertainment on a commercial basis; a drama in which mechanical devices and stage effects are used to hide the dearth and meaninglessness of words. He proves his points very well if his experiences—and our own—are to be relied upon. His preface ends: "for the present I prefer books to footlights," and the twenty-two plays for which this preface was written may influence you into agreeing with him. Farce and slapstick, as we know them, are barred; we find none of the now standardized sentiments and emotions; the present-day conception of sex in the drama is absolutely ignored. With few exceptions they carry a poignant and haunting beauty, at times rising to mysticism. "The Pipe in the Fields," by T. C. Murray; "A Tune of a Tune," by Dan Totheroh are pure beauty; "So's Your Old Antique," by Clare Kummer; John Kirkpatrick's "A Wedding" and Ida Ehrlich's "Cured" are first-rate comedies. Paul Green supplies one of his own unique negro studies; while—but you had best read the volume. It is worth the time and expense. (Samuel French, \$3.15.)

If you can remember the first "Uncle Tom's Cabin" you ever saw, **Eva the Fifth**, by Kenyon Nicholson and John Golden, will furnish you a riotous time from beginning to end. Hattie Hartley, the fourth of her family to play "Little Eva," is on the wrong side of twenty but still going big. Through circumstances her "kid" sister, Oriole, plays her part in one night's performance. Oriole is a phenomenal success and Hattie, off stage, has her professional jealousy aroused to the boiling point. She ends Oriole's stage career and reestablishes her own in a most laughable way—although for Oriole it is tragic. A play that is "something different" and packed with laughs. (French, \$1.50.)

**Sump'n Like Wings and A Lantern to See By** are two new Oklahoma Plays by Lynn Riggs. They are products of a very popular school of today—stark realism. Well-built and filled with dramatic situations of great power, they are enervating, sordid stories of disillusionment. The author, with his intimate knowledge of his people, his appreciation of conflict and climax which are the essential elements of drama, would do more for his art, if he appealed less to the so-called demands of the American public. (French, \$2.00.)

Students of both the Bible and English literature have done much to emphasize the influence exercised by the Scriptures on English authors and English literature. However, until now, no one has attempted an exhaustive survey of the works of an American author from a biblical-literary standpoint. The **Biblical Allusions in Poe**, by W. M. Forrest, is



the first contribution to this field. It brings out the place which the Bible had in the life and writings of one of America's greatest writers and displays his keen appreciation of the power of the Bible as an instrument for beautiful literary expression. The book is composed of two parts. The first part is in nine chapters and brings out the parallelisms of thought and expression to be found in the Bible and in Poe's prose and poetry. The second part is an appendix and takes the form of a table of quotations from, and allusions to, the Bible used by Poe throughout his works, with references to volume, page, and line of the author's works and the sources of the quotations and allusions in the Bible. Labor and painstaking effort by one who knows the Scriptures and is thoroughly acquainted with Poe have given us a valuable contribution to American literary endeavor. (Macmillan, \$2.50.)

We do not think Canon Sheehan would welcome the appearance of his latest, and undoubtedly his last, novel, **Tristram Lloyd**. This manuscript was unfinished at the Canon's death. Completed and edited by the Rev. H. Gaffney, O. P., the work of each author is usually discernible. However, the Canon's readers will find here the same profound thought, fascination, and good-natured humorousness that won their admiration in his other novels. As an appendix to the volume the Rev. H. J. Heuser has written an appreciation of the distinguished author. Readers will overlook the many defects for the mere pleasure of this one more novel of the beloved Canon. (Longmans, \$2.00.)

Time ceases and the ages roll back as the pages of Mary Brabson Littleton's novel, **By The King's Command**, gradually unfold before the eyes of the reader one of the most picturesque periods of history, around which the author has woven in a clever and fascinating manner the beautiful and stirring romance of Ferdinand de Soto and Ysabel de Bobadilla. His mind is carried back to that romantic Spain of the sixteenth century—to that Spain which breathes of the spirit of chivalry and Faith. He lives again in the once glorious strongholds of the Moors. He listens with rapt attention to Indian and Moorish tales. He meets personally such famous characters as Ignatius Loyola, Teresa of Avila, and Bishop Las Casas. He dwells in an atmosphere of strong emotions and varied action. Written in a charming and intensely interesting manner, this book is one which any one may read and which every one will enjoy. (Kenedy, \$2.00.)

It is heartening to see that something good can come from the young writers of New Ireland. **The Way It Was With Them**, by Peadar O'Donnell, is more than hopeful. It is an accomplishment. Here, at least, is one work of fiction of which Catholic Ireland need not be ashamed. Yet, it is but the simple story of simple folk, the poorest among Ireland's poor living, or rather existing, in a little island off the bleak coast of Donegal. The simple story, however, is told by an artist—and that makes a difference. The characters are living characters full of life and laughter. Throughout these pages we live with those poor but happy fisher-folk. We see them work and play, we hear them talk, listen to their quaint expressions, their wit and humor, and laugh with them. But there are tears also, especially at the death of that wonderful and very real mother, Mary Dugan, around whose death-bed all the neighbors had gathered to recite the fifteen decades of the Rosary. Peadar O'Donnell has produced a novel that, we venture to say, will live long into the future, for it is literature that has the touch of classic about it. (Putnam's, \$2.50.)

In **The Seigneurs of La Saulaye**, Johnson Abbot has depicted the life of the aristocratic inhabitants of New France of two centuries ago in the rugged unexplored lands which they invaded. Speaking in the first person, Paul de St. Etienne finds himself accused of having murdered his cousin,

the Marquis de la Roux, and thereby making himself eligible for that title. With the high office comes the guardianship of Denise and this high-spirited heiress proves a troublesome ward. After many adventures, the murdered man is found to be alive, and Denise sails to France with him, to return later to straighten out the story. It is an adventurous tale of a strange courtship with a sombre, romantic tinge throughout. (Macmillan, \$2.50.)

Mrs. George Norman has portrayed in her book, **The Town on the Hill**, a keen insight into one of the serious questions of today. She treats of the problem which confronts a young Catholic girl who has fallen in love with a man already married but divorced. The passions that lead the girl on, in spite of her knowledge of her offences, are well brought out. The solution of her difficulties is original and unexpected, leaving the girl free to return to a normal Catholic life. (Benziger, \$2.50.)

**Patricia Lancaster's Revenge**, by Beatrice Chase, is a story of detectives and of love. The famous author, Patricia Lancaster, finds that her name is being used by another in the literary field, and on discovering the culprit ekes out her vengeance in an unusual way. The second climax deals with the fortunes of her heart. The author has presented a fine character study of Patricia and has given an appealing portrayal of Dartmoor and its inhabitants. (Longmans, \$2.00.)

**MISCELLANEOUS: The Student Abroad**, by John W. Brennan, C. S. S. R., as its name implies, presents Europe and the East from the point of view of one who travels to learn, rather than from that of the blasé tourist who travels only to criticize. Yet it is a book that not only the student can appreciate; it is written with the restrained enthusiasm of one who is sympathetic toward the culture, art, and peoples of distant lands, and can be recommended to every lover of works on travel. Such a one will see with the author vivid pictures of Rome during the Jubilee Year, southern Italy, Greece, Palestine, Egypt and other places of interest. One would hardly suspect that the author is a professor of Scripture and Archaeology, for there is nothing of the "dry-as-dust" scholar in his fascinating style. The author has a particular fondness for Italy and the Italians and is high in his praise of the régime of Il Duce, but he himself is thoroughly American in his point of view. Of particular interest to Americans will be his description of the dedication of the Knights of Columbus playgrounds in Rome. (Stratford, \$5.00.)

In the preface to **Social Work and the Training of Social Workers**, the author, Sydnor H. Walker, tells us that the main object of the volume is to stimulate discussion and enlightened consideration of the function of social work in contemporary society. The opening chapters explain what is meant by social work itself. These are supplemented by discussions of the social workers, the financial problems of social work, the part played by education and social service schools. Finally, there is an important feature in a lengthy classified bibliography. The writer has avoided technical and indefinite philosophical language with a view to making the work practical and an aid to all social workers. Nevertheless, the volume is one of the University of North Carolina Social Studies Series and will be of assistance to teachers of social work and students of social research. (U. of N. C. Press, \$2.00.)

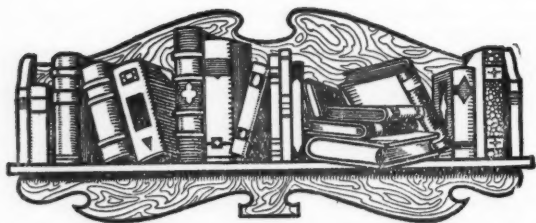
**A Catholic Looks at Life**, by James J. Walsh, M. D., Ph. D., reviews life from a Catholic standpoint. It is a record of achievement, made by individual Catholics, Catholic groups, and the Catholic Church. It is not an Outline. This book comes at a time when such a work has a universal appeal. Needless to say, it is like all Dr. Walsh's books, a book for Catholics, Protestants, and a book which should be in every library. (Stratford, \$2.50.)

## SOME RECENT PUBLICATIONS

- Third Reader:** *The Rosary Readers*, by Sister Mary Henry, O. S. D. Illustrated by Samuel B. Wylie. (Ginn and Company, \$0.84.)
- The New Corona Readers:** *Book Two*, by the Sisters, Servants of the Immaculate Heart of Mary. (Ginn and Company, \$0.72.)
- The New Corona Readers:** *Book six*, by Maurice Francis Egan, Brother Leo, James H. Fassett. (Ginn and Company, \$0.84.)
- A Course in Religion for Catholic High Schools and Academies**, by Rev. John Laux, M. A.  
*Part I. Chief Truths of Faith.* (For first semester, first year.)  
*Part II. The Sacraments.* (For second semester, first year.)  
*Part III. Christian Moral.* (For first semester, second year.)  
*Part IV. God, Christianity and the Church.* (For second semester, second year.) (Benziger Brothers, Parts I & II, each \$0.56; Parts III & IV, each \$0.64.)
- Mass Prayers**, by Rev. E. F. Garesche, S. J. Simple prayers and explanations to aid the faithful to follow the priest more attentively and devoutly. (Milwaukee: Bruce Publishing Company, \$0.25.)
- The Sunday Missal**, New Student's Edition, by Rev. F. X. Lasance. Incorporated with which is *Read Mass with the Priest*, by Rev. W. R. Kelly. This edition is "intended especially for use in the schools." (Benziger Brothers, \$1.00.)
- Shower of Graces**, by Rev. Peter A. Resch, S. M., S. T. D. A new vest-pocket edition prayer book with many notable features or suggestions on prayer—how to pray and what to pray. We note especially its "devotion" to the Blessed Virgin "Dispenser of all graces." (Chicago: Daleiden Co.)
- God's Wonderland**, by Rev. J. E. Moffatt, S. J. First steps in meditation for children. *First Series.* (Benziger Brothers, \$0.25.)
- Pour Qu'on Lise Louis Veillot**, by Pierre Fernesolle. A brief and interesting treatise on this famous French journalist and author dealing with him as a Man, as a Writer, as a Controversialist. (Lethielleux, 4 fr.)
- Phonophotography in Folk Music.** American Negro Songs in New Notation, by Milton Metfessel, Ph. D., with an Introduction by Carl E. Seashore, Ph. D., LL. D. "The purpose of this research is to demonstrate how phonophotography may be applied to anthropological studies of folk music." (The University of North Carolina Press, \$3.00.)
- Mary Rose at Rose Gables**, by Mary Mabel Wirries. Mrs. Wirries' heroine does some "social welfare work." (Benziger, \$1.00.)
- Yankee Fantasies**, by Percy MacKaye. New and Revised Edition. Five short plays, "the first published group of American folk-plays," (French, \$1.50.)
- Dan's Worst Friend**, by Robert E. Holland, S. J. A high-school hero in romance and adventure. (Benziger, \$1.25.)
- The Catholic Press Directory for 1928.** A complete list of Catholic papers and periodicals published in the United States. (Chicago: J. H. Meier, \$1.00.)
- PAMPHLETS:** *The Supernatural Life*, by Rev. F. J. Remler, C. M.; *The Kingdom of Heaven*, by the Rev. John G. Hage, S. J., arranged by the Rev. Peter W. Leonard, S. J.; *The Pope and the American Republic*, by John E. Graham; *Hints on Courtship and Marriage*, by Rev. John S. Gresser, A. M. (The International Catholic Truth Society, each \$0.05.)

*ANNOUNCEMENT*

**The First Disciples of St. Dominic** is a new book from the pen of the Very Rev. V. F. O'Daniel, O. P., S. T. M., Litt. D. It is at present undergoing final touches in the press and will appear in the very near future. This is a book that should appeal strongly to all Dominicans and to all lovers of St. Dominic and his Order. It gives in outline the lives of about sixty very distinguished and apostolic men who were in the Order in St. Dominic's own day, and most of whom received the habit from his own hands. It will be of interest to many to meet for the first time in English dress the outstanding characters who coöperated with St. Dominic in giving definitive form and direction to his Order. (Dominicana, \$3.50.)





### ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province offer their heartfelt sympathy to Very Rev. F. B. Gorman, O. P., on the death of his mother; to Rev. H. L. Martin, O. P., on the death of his brother; to Bro. Jerome Tierney, O. P., on the death of his mother; to Bro. Eugene Holohan, O. P., on the death of his mother; to Bro. Alexius Driscoll, O. P., on the death of his brother, and to Bro. Cornelius Tierney, O. P., on the death of his father. May their souls rest in peace.

The Fathers and Brothers offer their heartfelt sympathy to Very Rev. H. I. Smith, O. P., Revs. G. I. and L. A. Smith, O. P., and to Bro. Reginald Smith, O. P., on the death of their mother; to Very Rev. V. F. O'Daniel, O. P., on the death of his brother; to Rev. C. L. Davis, O. P., on the death of his mother, and to Rev. R. E. Kavanah, O. P., on the death of his father. May their souls rest in peace.

Rev. J. C. Nowlen, O. P., S. T. Lr., J. C. D., has been assigned to the professional staff of the House of Studies, Washington, D. C.

The Rosary devotions during the month of October at the Shrine of the Immaculate Conception, Washington, were conducted by the Dominicans.

To the faculty of Aquinas College have been added Revs. W. C. Meehan, O. P., M. A., and J. A. Sullivan, O. P., M. A.

Rev. J. L. Pastorelli, O. P., has been named pastor at St. Raymond's Church, Providence, R. I.

Rev. R. D. Goggins, O. P., S. T. Lr., has been assigned to the House of Philosophy, River Forest, Ill., as Master of Students.

The retreat for the children of St. Dominic's Church, Youngstown, Ohio, was given by Rev. W. R. Mahoney, O. P.

The registration at Aquinas College, Columbus, Ohio, reached its highest mark since foundation with four hundred and twenty-five students.

The mission at Holy Name Church, Kansas City, Mo., was preached by Revs. T. F. Conlon, O. P., and C. L. Davis, O. P.

Rev. F. D. Newman, O. P., has been assigned to St. Dominic's Priory, Washington, D. C.

The Third Order of St. Dominic has been established in St. Dominic's Church, Youngstown. Fifty-six men and ninety-four women were enrolled at the ceremony of institution.

Announcement has been made of the appointment of Very Rev. W. R. Lawler, O. P., P. G., as pastor of St. Peter's Church, Memphis, Tenn. Rev. T. F. Conlon, O. P., succeeds him as Caput of the Western Mission Band.

Revs. P. C. Perrotta, O. P., S. T. Lr., Ph. D., and W. H. Kane, O. P., S. T. Lr., will pursue higher studies at Rome, and Rev. R. W. Farrell O. P., S. T. Lr., at Fribourg, Switzerland.

Rev. L. A. Smith, O. P., S. T. Lr., has been appointed to the Southern Mission Band.

The postulation of Very Rev. W. G. Moran, O. P., as Prior of St. Vincent Ferrer's Priory, New York City, has been confirmed at Rome.

Sunday, October 28, Rev. L. C. McCarthy, O. P., S. T. Lr., Ph. D., delivered the sermon at the laying of the corner-stone of St. Paul's Church, Providence, R. I.

Holy Souls' Week, November 16-23, was held in Holy Name Church, Philadelphia; these services were attended by very many of the faithful.

The degree of Doctor of Laws has been conferred by Providence College on Rev. J. C. Brady, O. P., dean of the classical department at St. Mary of the Springs College, Columbus, Ohio. Father Brady taught for many years at Aquinas College.

The Sacrament of Confirmation was administered by His Lordship, Bishop Crane, in Holy Name Church, Philadelphia, October 8. In the course of his remarks Bishop Crane mentioned his membership in the Third Order, dating back thirty-seven years.

The annual novena at St. Mel's Church, Chicago, was conducted by Revs. T. F. Conlon, O. P., and J. C. Timony, O. P. Fathers Conlon, Timony, and R. B. Johanssen preached the three weeks mission at the Church of the Resurrection, Chicago.

The increase in attendance at Blessed Sacrament School, Madison, Wis., makes it necessary to use several classrooms at Edgewood Academy.

Retreats to the Little Sisters of the Poor of Minneapolis, of St. Paul, and of Chicago were given by Revs. R. F. Larpenteur, O. P., S. T. Lr., T. J. Treacy, O. P., and C. L. Davis, O. P., respectively.

The appointment of Rev. Q. F. Beckley, O. P. LL. D., to the chaplaincy of the Newman Club at Princeton University has been announced by the Rt. Rev. J. McMahon, D. D., Bishop of Trenton, New Jersey.

The mission at the Blessed Sacrament Church, Madison, Wis., was given by Rev. J. C. Timony, O. P. Rev. C. M. Delevingne, O. P., of this parish, has been installed as chaplain of the Madison Council, Knights of Columbus.

On September 26, Bros. Hugh McKenna, Walter Sadlier, Jerome Tierney, Daniel Van Rooy, and Gerald Conway, and on October 17, Bro. Gabriel Quinn, made their solemn profession into the hands of the Very Reverend Prior of the House of Studies, Washington, D. C.

At the inauguration of the new sector of the Catholic University of America, Rev. F. D. McShane, O. P., S. T. Lr., was the delegate representing Yale University.

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The presidency of the high school of St. Thomas Aquinas to be built in Oak Park, Ill., by the Dominicans has been assigned to Rev. L. C. Gainor, O. P., M. A., who has assumed direction of the construction.

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The retreat for the Sisters of the Second Order, at the convent of the Blessed Sacrament, Detroit, Mich., was preached by Rev. E. L. van Becelaere, O. P., S. T. Lr., who has been appointed their ordinary confessor by Mgr. van Antwerp, Vicar General of the Detroit diocese. Father van Becelaere also gave the retreat to the Slovak Sisters of the Third Order, in Detroit.

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A novena of Holy Hours is being conducted at St. Dominic's Church, Youngstown, in honor of the birth of Christ. During the month of November the weekly devotions for the Souls in Purgatory were attended by persons from all parts of the city.

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W. P. McIntyre, O. P., has been appointed chaplain at Rosary College, River Forest, Ill.

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The retreat at the House of Philosophy, River Forest, was conducted by Rev. T. F. Conlon, O. P. Father Conlon preached the sermon on the occasion of the 25th anniversary of the dedication of St. John Berchman's Church, Chicago.

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During the past few months the following Fathers of Providence College broadcast from the Paulist Station WLWL: Revs. M. S. Welsh, "One Aspect of Universal Peace"; F. J. Baeszler, "Religious Democracy"; J. C. Kearns, "Father Tom Burke"; D. M. Della Penta, "Faith and Reason"; L. M. Shea, "Two Southern Catholic Singers"; J. U. Bergkamp, "Dom Mabillon"; R. E. Kavanah, "Economic Reasons for Private Property."

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The following Fathers have been assigned to the faculty of Providence College: Revs. J. U. Bergkamp, O. P., Ph. D., to the department of history; R. E. Kavanah, O. P., S. T. Lr., M. A., to the department of economics and sociology, and J. A. Georges, O. P., S. T. Lr., M. A., history and French.

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The enrollment at Providence College in September was seven hundred and two. The marvellous growth of the institution can be appreciated by recalling that the original class numbered sixty-five. In addition to the regular student body, one hundred twenty-five are enrolled for the Saturday Extension Courses. Seventy-eight students, candidates for the Dominican Order, are in residence at Guzman Hall.

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On November 13, Rev. H. J. Schroeder, O. P., M. A., gave a song recital in St. Raymond's Parish Hall, Providence, R. I. The concert was attended by a very large crowd of parishioners as well as many people from all parts of the city.

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Very Rev. E. G. Fitzgerald, O. P., S. T. M., professor at the Catholic University of America, has been named chaplain to the students of the University.

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On Saturday, November 10, Very Rev. D. J. Kennedy, O. P., S. T. M., celebrated the fiftieth anniversary of his profession in the Dominican Order. May he be blessed with many more years of continued good service.

The sermon on the occasion of the central Holy Name Meeting at the Immaculate Conception Shrine, Washington, was delivered by Very Rev. Ignatius Smith, O. P., S. T. Lr., Ph. D.

Rev. T. J. Treacy, O. P., conducted the retreat at Pio Nono College, Milwaukee, Wis. Father Treacy with Fathers Davis and Vander Heyden gave the two weeks' mission at St. Sylvester's Church, Chicago.

The Tertiaries' retreat at Dayton, Ohio, was given by Rev. W. J. Olsen, O. P.; that for the Blessed Virgin's Sodality, Zanesville, Ohio, was given by Rev. B. B. Myers, O. P., S. T. Lr.

Rev. J. D. Walsh, O. P., preached the sermon at the dedication of the new St. Patrick's School, Providence, R. I.

Rev. W. A. Fincel, O. P., has been assigned to the House of Studies, Washington, D. C.

On September 24, His Lordship, Rt. Rev. T. J. Shahan, D. D., raised to the diaconate at the Immaculate Conception Shrine, Bros. Bernardine McCarthy, Reginald Smith, Clement Kearney, Fabian Beever, Lawrence Bernard, Bernard Walker, Gregory O'Connor, Jordan Dillon, Matthew Hanley, Leo Carolan, Ralph McCaffrey, Innocent Reardon, Nicholas Walsh, Joseph McLaughlin, Emmanuel Nugent, Berchmans Affleck, Dionysius Gilligan, Camillus Boyd, Mannes McDermott, Mathias Hefferman, Alexius Driscoll, Adrian Manning, Norbert Connell, Hilary Mulcahy, and Aquinas McDermott. On the same day thirty-one brothers received the last Minor Orders. On the evening previous His Lordship conferred ecclesiastical tonsure on seventeen Brothers.

Bro. Ignatius Tucker has been appointed Business Manager, and Bro. Patrick Dowd Advertising Manager of DOMINICANA.

#### FOREIGN CHRONICLE

By an Apostolic Brief, dated July 11, the Archconfraternity of Jesus the Workman has been officially instituted and affiliated to the Order of Saint Dominic. The purpose of this archconfraternity is to foster devotion to the Divine Workman of Nazareth.

The French Government, in appreciation of the eminent services rendered to the French Colony of Indo-China by his Lordship Munagorri, O. P., Vicar Apostolic Central Tonkin, has named him Chevalier of the Legion of Honor.

Very Rev. R. Bonhomme, O. P., has been elected and confirmed as Provincial of the Toulouse Province.

The VIII International Catholic Congress for the purpose of uniting Catholics with the view of studying and propagating the doctrines of the Church on National, International and Social Peace was held at Bregenz, Austria, during August. Rev. P. Horvath, O. P., exposed the teaching of St. Thomas on the right to property.

The University of St. Thomas, under the direction of the Province of the Most Holy Rosary, at Manila, has increased its registration by a thousand in the last two years. The total number at present is 2607.



## SISTER'S CHRONICLE

**Monastery of the Immaculate Conception (115 Wash. Ave., Albany, N. Y.)**

The Dominican Sisters of the Second Order of St. Dominic, who are now in their temporary convent on 115 Washington Ave., Albany, N. Y., hope by next May to be able to move to their new monastery, which is now under construction. The completion of the new home will enable them to receive postulants to the choir and lay sisterhoods. Young ladies wishing to join the community may either write to the Mother Superior, or call at the present temporary monastery. The Sisters announce that no dowry is exacted of postulants whose means are so limited that they cannot afford one.

**Dominican Sisters of the Perpetual Rosary (Milwaukee, Wis.)**

The Dominican Sisters of Milwaukee celebrated Rosary Sunday, which is the patronal feast of the community, in a fitting and solemn manner. An impressive feature of the celebration was the procession of little girls dressed in white representing the Mysteries of the Holy Rosary. An eloquent and inspiring sermon was preached on the Queen of the Most Holy Rosary by Rev. Damien Goggins, O. P., S. T. Lr., Master of Students at the Dominican House of Studies, River Forest, Ill. Blessing of religious articles and the traditional blessing of roses followed the sermon. The Blessed roses were distributed to all the faithful after Benediction of the Most Blessed Sacrament which concluded the services. The large number of people that flocked to the devotions manifests a wonderful devotion to Our Blessed Mother, the Queen of the Most Holy Rosary.

**Dominican Sisters (886 Madison Ave., Albany, N. Y.)**

On the 4th of August, the Feast of St. Dominic, the solemn and impressive ceremonies of reception and profession were held at the motherhouse of the Congregation of St. Catherine de Ricci. The services opened with a High Mass celebrated by Rev. Paul Doane, O. P., who also preached the sermon for the double ceremony. The postulants who received the holy habit were: Miss S. Gaultman of Schenectady, N. Y., and a young lady who took the name of Sister Mary Teresa. Sister Francis de Sales (Miss Louise Faver), Sister M. Evangelista (Miss Margaret Smith), Sister M. Andrew (Miss Mary Lynch), Sister Mary Louis, Sister Mary Paul, all of Philadelphia, and Sister Mary Aquinas of Pottsville, Pa., made their profession. The ceremonies concluded with the exposition of the Most Blessed Sacrament, which is a privilege the Sisters enjoy daily.

**Congregation of Our Lady of the Sacred Heart (Grand Rapids, Mich.)**

Mr. Luke Leonard of Detroit, a former pupil of the Dominican Sisters in Grand Rapids, expressed his appreciation of what the Sisters had done for him by a donation of five thousand dollars to begin a fund for the construction of an infirmary for the Sisters. Presentation of the gift was made at a dinner given at Marywood Academy on the 8th of November.

Sisters and students enjoyed a lecture on "Culture and Religion," given by the Rev. John McClorey, S. J., on the 16th of October. Mr. E. H. Sothern lectured on readings from *Hamlet* and from *Our American Cousin* on the 18th of October. On the 13th of November, Dr. Frederick Paulding entertained with readings from *The Rivals*.

**Servants of Relief for Incurable Cancer  
(Rosary Hill Home, Hawthorne, N. Y.)**

The Very Rev. C. M. Thunte, O. P., P. G., spent the last days of August at Rosary Hill Home visiting the Sisters and the patients.

The annual retreat for the Servants of Relief was conducted by Rev. Joseph W. Daily, C. SS. R. At the close of the retreat on the 14th of September, Father Daily officiated at the ceremonies of vestition and profession and preached an inspiring sermon. Two postulants received the habit, five novices made their profession, and two professed Sisters pronounced final vows.

The grounds about the beautiful, new, Spanish mission-style Rosary Hill Home have been in perfect order and a stone wall along the front of the property has added much to the beauty of the place.

#### **Dominican Sisters of the Perpetual Rosary (Union City, N. J.)**

The annual retreat for the community was conducted from the 7th to the 16th of September by Rev. John A. Jordan, O. P. At the close of the exercises, Father Jordan presided and preached at the profession of three Sisters; namely, Sister Mary Pius of the Rosary, Sister Mary Dolores of the Eucharist, and Sister Mary Lucy of the Blessed Trinity.

On the 7th of October, the Feast of the Most Holy Rosary was celebrated with due solemnity. Rev. Arthur Kelly, O. P., conducted the services and blessed the roses. A most impressive sermon on St. Dominic and the Rosary was preached by Father Kelly. Benediction of the Most Blessed Sacrament closed the devotions.

Sister Mary Bernadette of the Rosary, after a lingering illness, passed to her eternal reward on the 31st of October in the seventeenth year of her religious life. May her soul rest in peace.

#### **Mount St. Mary-on-the-Hudson (Newburgh, N. Y.)**

The death of Sister M. Beatrice Heffernan at Perth Amboy, N. J., on the 9th of October, came as a shock to her community and friends. Sister Beatrice entered the community of the Sisters of St. Dominic of the Congregation of the Holy Rosary forty-eight years ago and as a Sister, a teacher, a principal, and a superior, she has labored untiringly and lovingly in many missions from Gloucester City, her first field of service, to Perth Amboy, her last. The Solemn High Mass of Requiem was sung at the Church of the Holy Trinity by Rev. Michael P. Heffernan, a brother of Sister Beatrice, assisted by the Rev. Joseph O'Connor of Yonkers, N. Y., a cousin, as deacon, and the Rev. J. Ryan, rector of St. Mary's Church, Perth Amboy, as subdeacon. The Rev. W. J. Fahey was master of ceremonies. Very Rev. W. G. Moran, O. P., prior of St. Vincent Ferrer's, New York City, a life-long friend of the deceased Sister, delivered the sermon. The interment was in Gloucester, N. J.

The first Forty Hours Adoration to be held in the new Chapel of Mount St. Mary-on-the-Hudson, Newburgh, N. Y., opened on Sunday morning the 4th of November with a *Missa Cantata*, celebrated by the Rev. Alphonse Ginet, O. P., chaplain at the Mount. The chapel, dedicated last May, is one of unusual beauty and a fitting place to offer homage to the Eucharistic King.

#### **St. Joseph's College (Adrian, Mich.)**

The community of St. Joseph's suffered a severe loss in the death, on November 11, of Sister M. Clementine who for nearly ten years was in charge of the infirmary where she discharged her duties with the utmost devotion. The deceased was a member of the Congregation for more than twenty-five years and gave very efficient service in the pioneer days of the Academy. May her soul rest in peace.

Dr. James J. Walsh of New York City gave a most instructive and interesting lecture on Mexico before the student body on the 4th of November. Dr. Walsh furnished data taken from the early history of Mexico to confirm his statements. His lecture gave all present a better understanding of the much misunderstood Mexican affairs.

The Students' Spiritual Council, organized last spring, is now functioning regularly at the College and Academy and is developing a spirit of zeal in religious matters that bodes well for the future of our Catholic laywomen. Twenty delegates from St. Joseph's attended the Sodality Convention held recently in Detroit.

#### **Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)**

During the month of October, forty-six new postulants were accepted by the Foreign Mission Sisters of St. Dominic at Maryknoll, N. Y. The young ladies represent Japan, Russia, Canada, and the States of California, Illinois, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Washington, and Wisconsin.

A reception and profession ceremony was held at the motherhouse of the Congregation on the 28th of October, the Feast of Christ the King. Those who received the habit of the Foreign Mission Sisters were: Miss Irene O'Reilly, Montreal, Canada (Sister Teresa Marie), Miss Ruth E. Naegle, Allentown, Pa. (Sister M. Cassia), Miss Anna H. McAnany, Philadelphia, Pa. (Sister M. Francis Regis), Miss Edith V. Gourlay, Brooklyn, N. Y. (Sister Alphonsus Marie), Miss Anna Sexton, Framingham, Mass. (Sister M. St. Anne), Miss Madeline C. Karlon, New York City (Sister M. Madeline Sophie), Miss Winifred T. Corcoran, Dorchester, Mass. (Sister Maria del Rey), and Miss Ellen Maloney, Brooklyn, N. Y. (Sister M. Patricius). The Sisters who made their first vows were: Sister M. Albertine (Miss Eleanor Kenkel), St. Louis, Mo., Sister M. Paula (Miss Anastasia Sullivan), Burlington, Vt., Sister M. Mark (Miss Teresa Kiloran), Detroit, Mich., Sister M. Canisius (Miss Louise Mayer), Windsor, Canada, Sister M. Loretto (Miss Margaret Clark), Brooklyn, N. Y., Sister M. Lucille (Miss Josephine Scott), Hoboken, N. J., Sister M. Alacoque (Miss Margaret Werner), New York City, Sister M. Alma (Miss Alma Mary Erhard), Scranton, Pa., Sister M. Cronan (Miss Mary A. Flynn), City Island, N. Y., Sister M. Olivia (Miss Mary O'Connell), Dorchester Center, Mass., Sister M. Cecile (Miss Catherine O'Neill), Forge Village, Mass., Sister Marie (Miss Mary Agnes Mullen), Brooklyn, N. Y., Sister M. Dorothy (Miss Dorothy Walsh), Kokoma, Ind., and Sister M. Xaveria (Miss Edna Wittman), Erie, Pa.

#### **Dominican Sisters of the Perpetual Rosary (Summit, N. J.)**

The greatest event of the year took place at the Shrine at Summit, when the Grand Annual October Pilgrimage in honor of the Glorious Queen of the Most Holy Rosary was celebrated on the 7th of October. Thousands of invitations were sent out to the faithful Rosarians, and thousands responded. New York, New Jersey, and Pennsylvania were well represented at the services. The procession began to form at 3:30 p. m. and proceeded from the altar that had been prepared on the grounds of the Shrine. Thousands of pilgrims with lighted candles in hand marched through the monastery grounds to Springfield Avenue, then returned to the starting point, all the while reciting in unison the Rosary which was lead by Very Rev. D. R. Towle, O. P., P. G., aided by the Holy Name men. After the recitation of the beads, the pilgrims grouped themselves

about the altar, where Father Towle preached a beautiful sermon on Our Heavenly Mother.

The Rosary Procession was headed by a crossbearer and acolytes; then followed small boys in Dominican habits and little girls in white, some of whom carried banners depicting the Fifteen Mysteries of the Rosary. In the midst of the procession was an elaborately decorated gilded baldachin on which was enthroned a statue of the Queen of the Most Holy Rosary. Church societies and clubs, notably the Rosary Shrine Little Flower Club and the Holy Name Society of St. Agnes' Church, formed part of the procession.

Letters of thanksgiving for remarkable favors were read and a record was given of thousands of others that had been granted through the intercession of Mary during the past year. Benediction of the Most Blessed Sacrament followed. It was truly impressive to listen to the song of faith and love that ascended from so many united voices that sang the hymns of the service. An act of consecration to Mary was recited in unison. After the Papal Benediction, which was sent from Rome by way of cablegram for the occasion, the application of the relics brought the glorious day to a close.

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#### **St. Mary's Dominican College (New Orleans, La.)**

His Grace, the Most Rev. John W. Shaw, D. D., Archbishop of New Orleans, presided at the clothing of seven postulants on the Feast of St. Dominic.

The annual community retreat for the Sisters of St. Mary's was preached by Rev. Albert Biever, S. J. The members of the community attending summer school were privileged in making the retreat preached by the Very Rev. W. D. Noon, O. P., S. T. M., at Rosary College, River Forest, Ill.

The General Councillors of the Congregation made a special trip to the stone quarries in Indiana and Wisconsin to select the material for the new St. Mary's, the foundation of which is completed and the construction progressing rapidly.

Very Reverend Mother Pius began her annual visitation tour of the country parish schools of the diocese on the first day of October.

A triduum in honor of the Feast of Christ the King was conducted at St. Mary's in preparation for the solemn celebration of the feast. Solemn exposition of the Most Blessed Sacrament closed the services of the day.

Rev. L. J. White, S. J., formerly of West Palm Beach, Florida, now of Loyola University, has been appointed chaplain of the community.

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#### **Sacred Heart Academy (Springfield, Ill.)**

The community's summer retreats were conducted by Rev. W. R. Bonniwell, O. P., and Rev. Francis O'Neil, O. P., Ph. D., at Sacred Heart Convent.

Three new missions were taken over by the Sisters of the community this fall. The schools are located in Cary Station and Hardin, Ill., and in Denver, Colo. The Sisters are also occupying the new convent which forms part of the Springfield Cathedral group, recently completed.

Sacred Heart Academy reopened on the 4th of September with an enrollment of one hundred and seventy-five students. On the 6th of September, a High Mass in honor of the Holy Ghost was sung by the chaplain, the Very Rev. Msgr. A. E. Giusti, D. C. L., at which the faculty and student body assisted.

Sisters of the Congregation are now engaged in the social service work of the Catholic Charity Bureau of Peoria. At present four Sisters are in charge of this work in the Diocese of Peoria.

The students of the institution featured in the processions and other activities connected with ceremonies at the dedication of the Springfield Cathedral and the celebration of the Diamond Jubilee of the Diocese of Springfield from the 14th to the 17th of October. The Academy Orchestra played at the banquet given on the 15th of October in honor of his Eminence George Cardinal Mundelein, D. D., Archbishop of Chicago, along with the other visiting dignitaries of the Church.

#### **Perpetual Rosary Shrine (Syracuse, N. Y.)**

The regular Sunday pilgrimages to the Perpetual Rosary Shrine were held on the first Sundays of September, October, and November and were conducted by the Rev. Father Ellis, rector of the Shrine. The pilgrimages are becoming more and more popular with the laity. Rosary devotions in honor of the Queen of the Most Holy Rosary at the Shrine at Syracuse continue to attract thousand of souls devoted to Our Lady.

A novena in honor of Mary, Queen of the Most Holy Rosary, was conducted at the Shrine from the 29th of September to the 7th of October. Rev. Charles Haverty, O. P., directed the services, which were well attended both during the afternoon and evening devotions.

Rosary Sunday was celebrated by the Sisters of the Perpetual Rosary in the usual solemn manner. The blessing and distribution of roses took place in the afternoon. Father Haverty, O. P., conducted the Rosary devotions.

One of the most imposing ceremonies ever witnessed in Syracuse was held at the Perpetual Rosary Shrine on the 17th of October, when Miss Regina Daley of DuBois, Pa., received the Dominican habit. It was the first time such a ceremony took place at the Shrine and the great number of the faithful who attended the service is an evidence of the interest and devotion of the laity towards the Dominican Sisters of Syracuse. Promptly at three o'clock, the Right Rev. Daniel J. Curley, D. D., Bishop of Syracuse, escorted by a number of distinguished clergymen, entered the chapel of the Shrine and proceeded to the door of the cloister where the postulant joined the procession. The procession then wound its way to the sanctuary. Miss Dailey, clothed as a bride and attended by her maid and flower girls, remained in the sanctuary during the singing of Compline. His Lordship received the aspirant into the Order. The sermon of the day was ably delivered by Rev. Charles Costello of DuBoise, Pa. Bishop Curley, assisted by the Very Rev. Msgr. Howard C. McDowell, Rev. William McCormick, and Rev. Thomas Kellett, gave Benediction of the Most Blessed Sacrament. The ceremonies of the day were in charge of Rev. John Moran, O. P., of the Rosary Shrine, Camden, N. J.

#### **Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)**

On the Feast of our Holy Father St. Dominic, nine Sisters celebrated their Silver Jubilee of profession. The Mass of the day was sung by

Rev. Cyprian McDonnell, O. P., who also delivered the sermon. At the end of the Mass, the jubilarians received a joyous surprise when the celebrant read a telegram signed by Cardinal Gasparri, conveying the Holy Father's blessing to them and all who attended the celebration.

The close of the annual retreat on the 14th of August was marked by the reception of six Sisters into the Congregation. The following day, the Feast of the Assumption, nine young Sisters consecrated themselves to God by pronouncing their first vows. Father McDonnell, O. P., assisted by Right Rev. Msgr. Hoefliger and Rev. Father Rodergas, presided at both these ceremonies. Father McDonnell also preached the sermon.

On Thursday, the 16th of August, three Sisters, exiles from Mexico, made their perpetual profession at Holy Rosary Convent, Mission, San Jose. His lordship, the Right Rev. Luis Altamirano Bulnes, D. D., Bishop of Huajuapam de Leon, Mexico, presided at their profession and delivered the sermon in the mother tongue of the professed.

The Albertinum School for boys at Ukiah, Calif., celebrated its Silver Jubilee on the first three days of September. The fourth annual reunion of the former pupils of the institution took place on the same occasion. An elaborate program was arranged by the alumni, allotting the first day to the celebration of the jubilee in the town, the second in the church, and the third in the school. A special feature of the program was a parade in which former and present pupils participated. They ranged in age from three to twenty-eight years. On the last day of the festivities, High Mass was celebrated in the Albertinum Chapel by Rev. Martin K. Higgins, a graduate of the class of 1914. The servers at the Mass were classmates of Father Higgins.

On the Feast of the Seven Dolors of the Blessed Virgin, the beautiful statue of the pieta erected on the convent grounds was solemnly blessed. Appropriate hymns were sung before and after the blessing ceremony. Rev. Father Leal, pastor, performed the blessing service. Rev. Albert S. Lawler, O. P., Rev. Lambert Brinkmoeller, O. F. M., Rev. Father Rodergas, Mrs. O. L. Starr, the generous donor of the statue, accompanied by her sister, Mrs. Hansen, and the entire community were present for the ceremony.

#### **Sacred Heart Convent (Houston, Texas)**

The degree of Master of Arts was conferred upon Sister Mary Paul who completed her course at DePaul University, Chicago, this summer. Special work at the American Conservatory of Music, Chicago, was followed by Sister Mary Agnes and Sister Mary Edward. Sister Mary Luke and Sister Mary Dominic received certificates after the completion of the course in vocal music conducted by Mme. Schumann-Heink at Kansas City. Sister M. Monica spent several months in study at the Royal Conservatory of Art at Munich.

Mother M. Catherine and Sister M. Angela were reelected Mother General and Vicar General respectively in August.

The second annual retreat, conducted by Rev. James DePoter, S. J., was closed by the ceremonies of reception and final profession. The habit was given to Sister M. Remigius (Vernice Henniger) Houston, Sister Scholastica (Mabel Hollohan), California, and Sister Lucien, (Mary Mitchell), California. Those who pronounced their final vows were: Sister

M. Hilary, Beaumont; Sister M. Paul, Austin; Sister M. Bertrand, Austin; Sister M. Carmel, Louisiana; Sister M. Bernadette, Houston; Sister M. Loyola, Taylor; and Sister M. Mark, New York City.

The journeys made by the Sisters of the Congregation to Ireland, Germany, and various sections of the United States resulted in the arrival of thirteen postulants at the novitiate at Houston.

The convent at Beaumont has been remodelled to accommodate the large number of Sisters needed for the growing schools of the city.

Sister M. Angela has been appointed Prioress of St. Agnes Academy, Houston. Her place at Sacred Heart Academy, Galveston, has been filled by Sister M. Veronica, formerly of Beaumont.

The commercial department recently installed at Kirwin High School is in charge of Sister M. Gregory. Sister M. Veronica and Sister M. Gertrude were delegates at the International Federation of Catholic Alumnae Convention held recently at Niagara Falls, Toronto.

The State Supervisor of Schools who visited Galveston in October commented very favorably on the work observed in the high schools conducted by the Sisters of the Congregation. During the week devoted to Catholic education, noted speakers addressed the students of the schools taught by the Sisters.

#### **Congregation of the Holy Cross (Brooklyn, N. Y.)**

Very Rev. C. M. Thuente, O. P., P. G., welcomed a group of young ladies destined for the Dominican habit in an address on the 9th of September. Father Thuente briefly recounted the glories of the great Dominican family which they had now embraced as their own. When the preacher finished his discourse, the postulants fully realized that God had bestowed upon them an inestimable grace in giving them the opportunity to live and die Dominicans.

After a ten days' retreat, eight postulants received the habit of the Order on the 30th of September. Rev. Anselm McCabe, O. P., S. T. Lr., preached the sermon for the occasion.

Rosary Sunday and the closing of the Forty Hours' Devotion were solemnly celebrated at the novitiate at Amityville, which is dedicated to the Queen of the Most Holy Rosary.

A Pontifical High Mass, celebrated on Thanksgiving Day in the Church of the Most Holy Trinity, Brooklyn, commemorated the seventy-fifth anniversary of the establishment of the Dominican Sisters of the Congregation of the Holy Cross in the Diocese of Brooklyn. The Right Rev. Thomas E. Molloy, D. D., Bishop of Brooklyn, officiated. Rev. T. M. Schwertner, O. P., S. T. Lr., LL. D., preached the sermon for the celebration in which he summarized the achievements of the pioneer Sisters and their successors in the establishment and development of the Congregation. After the ceremonies, the Right Reverend Bishop, the Right Reverend and Very Reverend Diocesan Consultors, and the pastors of the diocese were entertained with a banquet in the school hall. On Friday, a Solemn Requiem Mass for all the departed members of the Congregation was celebrated at the Church of the Most Holy Trinity.

Sister Mary Helena was called to her eternal reward on the 11th of October, in the fifty-eighth year of her religious profession. May her soul rest in peace.

Rev. Daniel A. Lord, S. J., in his booklet, *Shall I be a Nun?*, has printed the brochure, *The Dominican Sisters of the Congregation of the Holy Cross*, written by a Sister of the Congregation. The brochure contains a brief history of the Congregation, giving the essential facts of the foundation, growth, scope, and activities of the institution. The work will be very beneficial for young ladies who hesitate on the vital question of their vocation.

#### **Corpus Christi Monastery (Menlo Park, Calif.)**

The new Monastery of Corpus Christi at Menlo Park, Calif., founded by the Nuns of the Holy Order of Preachers received the community for the first time on the 9th of April of this year. The Nuns immediately entered upon the detail work of establishing themselves in their new home and of preparing it for its dedication day. The Feast of Our Blessed Father, St. Dominic, was set for dedication day. During the week previous to the dedication, known as guest week, the monastery was opened to visitors every afternoon from one until five o'clock.

On Saturday morning of the 4th of August, the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, blessed the chapel of the monastery, after which Solemn High Mass was celebrated by Very Rev. H. V. Palmer, O. P., prior of St. Dominic's, San Francisco, assisted by Rev. E. S. Olsen, O. P., S. T. Lr., as deacon, and Rev. W. G. Martin, O. P., as subdeacon. After the Mass, His Grace preached an impressive sermon. The Most Blessed Sacrament was then placed for the first time in the adoration niche, since which moment it has been and will continue to be perpetually adored by the Nuns.

The chapel was magnificently adorned with episcopal colors through the generosity of kind benefactors. The rich decorations, along with the Gothic simplicity of the chapel, presented a beautiful sight. Besides the Most Reverend Archbishop, the Right Rev. John J. Mitty, D. D., Bishop of Salt Lake, and a large number of Dominican Fathers were present for the dedication service. Students of the Dominican House of Studies, Benicia, Calif., served during the Mass and ceremonies. After the services in the chapel, the Archbishop, accompanied by the Bishop, Fathers, and students, went in procession through the monastery and blessed it. The cloister doors were finally closed, thus sealing the hallowed enclosure.

The monastery stands on a level opening in the midst of a grove of ancient and spreading oaks. Its gray-white tower, severely elegant in its Gothic design rising above the trees and lifting itself up through its buttresses and panels towards the sky, presents a very imposing picture.

#### **Albertus Magnus College (New Haven, Conn.)**

With simple but impressive ceremonies the fourth anniversary of the formal opening of Albertus Magnus College in New Haven was observed on the 12th of October. The college was founded by the Dominican Sisters of St. Mary-of-the-Springs, Columbus, Ohio. It was not until the 12th of October, 1925, that it had its formal opening. On that occasion the executives of the state acknowledged the legal establishment of the new institution and the representatives of many colleges welcomed it.

The Stoddard and Tyler mansions on Prospect Hill constitute the administration and dormitory buildings of the college. The Stoddard stables have been extensively remodeled and now serve as the theatre. Biology and chemistry laboratories and offices have been fitted out in the Tyler garage.



Yearly since its founding, there have been additions in faculty, registration, and buildings. This fall's registration of about eighty is satisfactory considering the youth of the college and the rigid entrance requirements. With the opening of classes this fall, three important faculty changes went into effect. Professor John Archer Gee, assistant professor of English of Yale University, has been engaged as professor of prose composition. Miss Alice Moran, B. A., Connecticut College, M. A., National Catholic Social Service School, at present engaged in the Catholic Social Service Bureau in New Haven, has been added to the department of economics as instructor in sociology. Rev. A. D. Frenay, O. P., S. T. D., Freiburg University, Switzerland, Ph. D., Catholic University of America, has been secured as assistant professor of philosophy and theology. While studying in the United States, Father Frenay has published a valuable work on suicide and is at present composing one on divorce.

Prospect Hill in New Haven resounded on the 16th of November with the Albertus Magnus Patron's Day Festival. The campus was the scene of gay and varied activity. The program opened with a series of athletic events and closed with a tea in Imelda Hall. In the evening the Albertus Magnus Players gave their annual patron's day presentation, which this year was *The Rivals* of Richard Brinsley Sheridan. The play was presented entirely by undergraduates directed by Miss Madeline Downes Carroll. A reception in the green room of the theatre closed the celebration of the day.

The 16th of November is an annual fete in honor of the great medieval scholar and scientist for whom the college is named. Albert was a member of the Suabian House of Bolstadt. He joined the Dominican Order at an early age and by his brilliant teaching at the universities of Paris, Cologne, Hildesheim, Strasburg, Freiburg, and Ratisbon brought much glory to his Order. As a teacher of philosophy, he directed the philosophical tendencies of his day and by his brilliant versatility won the undisputed title, *Doctor Universalis*. In the scientific world his work was of far reaching importance. The College of Albertus Magnus aims to give a modern manifestation of his ideals of originality, courage, tolerance, and intellectual attainment.

#### **Immaculate Conception Convent (Great Bend, Kansas)**

At the close of the annual retreat, which was conducted by the Rev. R. M. Burke, O. P., six Sisters pronounced their final vows, seven made their first profession, and three postulants received the habit.

Reverend Mother Seraphine was almost unanimously reelected as Mother Prioress General at the General Chapter held on the 17th of August. The Right Rev. Msgr. Farrell of Wichita presided at the reception and elected in place of the Right Rev. A. J. Schwertner, who was in Australia attending the Twenty-ninth Eucharistic Congress.

The Dominican Sisters of the American Congregation of the Immaculate Conception Convent of Great Bend, Kansas, announce with sorrow the death of their beloved Mother M. Seraphine, who departed this life on the 16th of October, in the fifty-second year of her age and the twenty-second of her religious profession. Mother Seraphine (Margaret Ewisenberg) was born on the 14th of November, 1876, in Mengerkirchen, by Weilburg-Rein Province, Germany. At the age of seven she came to this country with her family. Shortly after the Dominican Sisters were founded at Great Bend, Kansas, in 1903, the deceased entered the Congregation. As Sister Seraphine she pronounced her final vows on the 11th of May, 1910, and in the same year was placed in charge of the community by the late Right

Rev. J. J. Hennessy, D. D., Bishop of Wichita. Bishop Hennessy had the fullest confidence in her ability to lead the newly born community along the road to spiritual and material success. The phenomenal growth of the Congregation, which in 1910 numbered but seventeen Sisters and which now has a membership of one hundred and eight, manifests Mother Seraphine's leadership and clearly shows her loyalty and faithfulness to the work and obligations of her office. The late Mother governed the community from 1920 until 1922, when obedience to canonical regulations concerning the term of office of a superior forced her to give up the office. In 1925 she was again eligible for the office of Mother and was again elected by her Sisters. She was again elected to the office for a term of three years in August of this year. Mother Seraphine died peacefully and happily in Boston, Mass., where she had gone to attend the meeting of the American Association. Her death was due to a complication of diseases from which she had been ailing patiently for years.

The late Mother's death is a loss not only to her community and St. Rose Hospital but also to the City of Great Bend. She endeared herself to postulants, novices and Sisters as the kindest of mothers. She was a faithful worker in the government of her convent, ever promoting the spirit of the religious life and furthering the educational activities of the Sisters. At present the community has charge of eleven schools in the diocese. It was she who first visioned the present St. Rose Hospital, one of the largest and best in the country. She was untiring in perfecting the hospital management and in giving the hospital staff her loyal coöperation. Mother Seraphine's charity and generosity to the poor was always an outstanding achievement of her fruitful life and is one of the glories of St. Rose Hospital. In her dealings with the public she was kind yet firm in her convictions and capable in her business dealings. The welfare and fortunes of the City of Great Bend were ever of interest to her.

The funeral of Mother Seraphine was conducted at St. Rose Church in Great Bend on the 23rd of October. A Solemn Requiem Mass was celebrated by Rev. Father Reidy of Arkansas City, assisted by Rev. T. J. Sullivan, deacon, and Rev. Wm. Rice, subdeacon. Rev. J. J. Davern acted as Master of Ceremonies. The music of the Mass was sung by a choir composed of visiting clergy. Because of the absence of Bishop Schwertner, the Right Rev. Msgr. Wm. Farrell, LL. D., Vicar General of the diocese, preached the sermon. Monsignor Farrell, in his eloquent eulogy, outlined Mother Seraphine's fruitful life, stressing the virtues of fidelity and obedience as most prominent in her life lived for Christ and humanity. The funeral was the largest ever held in the city. The mourners filled the church and many were forced to remain outside at the opened doors and windows. Practically every parish in the county was represented and a large number came from a long distance. In addition to the great number of Dominican Sisters who attended the funeral, there were large representations of Sisters of St. Agnes, Precious Blood Sisters, Sisters of Mercy, and Sisters of St. Joseph. Among the thirty-five members of the clergy present were: Right Rev. Msgr. Wm. Farrell and Rev. Wm. Schaefer, Wichita; Rev. S. Heimann, Piqua; Rev. Frank Uhrich, Beaver; Rev. Wm. Barry, Hutchinson; Rev. F. J. Hayden, Clafin; Rev. John Faber, Dubuque; Rev. Thomas O'Brien, Larned; Rev. John Butler, Seward; Rev. W. Beran, Newton; Rev. John Damback, Hoisington; Rev. Hohn Kraemer, El Dorado; Rev. A. Hull, Winfield; Rev. M. Reidy, Arkansas City; Rev. T. K. O'Sullivan, Wichita; Rev. Wm. Rice, Fort Scott; Rev. Leo Debes, Cunningham; Rev. John Butler, McCracken; Rev. Jos. Klug, Doge City; Rev. A. Kienhofer, St. Leo; Rev. P. Podgorsek, Ellinwood; Rev. A. Herman, Fowler; and Rev. J. J. Davern of St. Rose Church, Rev. M. Meehan of St. Rose Hospital, and Rev. T. H. Hart of the Immaculate Conception Convent, Great Bend. Eternal rest grant unto her O Lord.

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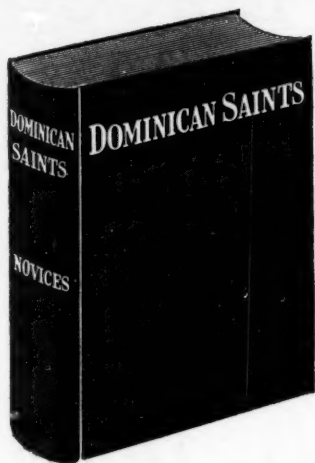
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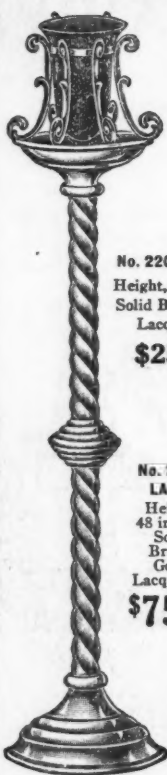
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